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One hundred and five books, articles and pamphlets published between 1956 and 1968 comprise this comprehensively annotated bibliography prepared for teachers and students interested in the education of children of Indian and Eskimo ancestry. The major portion of the bibliography deals with Indian education. To further an understanding of cultural differences, materials concerning anthropology, economic and community development, teaching English as a second language, and culture change have also been included. The appendix contains a listing of other bibliographies, journals, and research centers dealing with Indian and Eskimo education. (DK)

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THE MUSK-OX is the journal of the MUSK-OX CIRCLE which is an informal organization of persons interested in the polar and sub-polar regions of the world. The CIRCLE has no constitution, no officers, no dues, and membership is open to all by merely registering with the Institute for Northern Studies. Meetings may be held monthly, or as the occasion arises, and take the form of lectures, discussions, the viewing of slides and motion pictures, the exhibition of artifacts and scientific specimens, and informal social gatherings. All persons on the mailing list are informed a few days in advance of such meetings. They also receive one copy of THE MUSK-OX which presents the proceedings of those meetings suitable for this medium. Its main purpose is to foster interest in the arctic and sub-arctic regions of the world and particularly in the Canadian North.

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FOREWORD

Although this bibliography has been compiled mainly as a source list for teachers of pupils of Indian and Eskimo ancestry, it is hoped that it will be useful to others working with native people as well. The major emphasis in the bibliography has been on materials in the field of Indian education. However, because an understanding of cultural differences is necessary to those who work with the native people, materials concerning anthropology, community development, and culture change have been also included. Most of the material chosen for the bibliography has been published since 1960.

The bibliography is comprised of five sections: 1) Education, 2) Teaching English as a Second Language, 3) Cultural Anthropology, 4) Culture Change, and 5) Economic and Community Development. Although some of the citations would be applicable to more than one section, they are only listed once.

As a convenience to those who are relatively new to working with native people or to study of the North there is appended to the bibliography a brief list of bibliographies, journals and research centres which are thought to be excellent sources of information. Other helpful sources of information would be the List of Publications of the National Museums of Canada, the list of the Anthropological Papers of the University of Alaska and the Canadian Education Association. In the compiling of the appendix as in the compiling of the bibliography itself I am sure that some very useful sources have been inadvertently omitted.

Although great effort has been made to include only complete citations, occasionally entries have been allowed which lack the number of pages, or more infrequently the publisher, the place of publication or the date. A very few entries have not been annotated. It is hoped that reader will not be too inconvenienced by this lack.

Most of the material cited in the bibliography pertains to Canadian Indians and Eskimos. However, whenever pertinent, material from the United States have been included.

Grateful appreciation is extended to Dr. W.O. Kupsch and Professor R.G. Williamson of the Institute for Northern Studies of the University of Saskatchewan for giving a generous grant to sponsor the research necessary for this bibliography.

A very special thank you goes to Father Andrè Renaud of the College of Educationm University of Saskatchewan who conceived the idea for the bibliography and who has served as advisor for the project.

We were greatly assisted in compiling the bibliography by the many people who generously gave of their time and knowledge to respond to letters requesting information.

We gratefully acknowledge the permission given to us by the Northern Co-ordination and Research Centre to include the starred annotations which were published originally in Social Science Research Abstracts, 1959-1965, Ottawa: Northern Co-ordination and Research Centre, 1966. Some of them have been abbreviated from the original for this bibliography.

Professor William H. Kelly of the University of Arizona has given us permission to include his summary statements of research in progress in Indian education which appeared originally in the mimeographed paper Indian Education in Progress, Tucson, Arizona: University of Arizona.

Ellwood Belt, former student in Education 357 at the University of Saskatchewan, Saskatoon has given us permission to include his review of the book Race and Psychology by Otto Klineberg, which appeared originally in the publication, One Hundred Books for Indian School Teachers, now out of print.

Philip Schalm kindly provided a brief abstract of his master's thesis School Administrator's Perceptions of the Problems Arising from the Integration of Indian and Non-Indian Pupils in the Publicly-Supported Schools of Saskatchewan.

For typing the first draft of the bibliography a special appreciation is extended to Miss Joan Drummond of the Department of Special Education, University of Saskatchewan.

Professor Robert Bone, editor of the Musk-Ox and Mrs. Shirley King, secretary of the Institute for Northern Studies, who typed the final copy, have been particularly helpful in preparation of the bibliography for publication.

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INTRODUCTION

Since the great "vision of the North" of the fifties,hundreds of Canadians have left the south each year to work in the northern areas of the provinces, the Northwest Territories or the Yukon, as teachers, social workers, administrators, etc. They all went with a great degree of enthusiasm, looking forward to helping the native northerners bridge the gap between "the Stone Age and the Atomic Era". Before going, most of them asked: "What should I read about the north and its people?" Very few got satisfactory answers. Once up there, they wished they had read more or that they could do so presently to find answers to the numerous questions that assailed them after even a few weeks experience.

For the last seven years, the University of Saskatchewan has been trying to help such people, particularly the teachers. At their own suggestion and request, a series of courses have been organized leading to a major in "Indian and Northern Education" in the Elementary track of the B.Ed. degree. (1) In the process, various books, printed materials, photocopies and microfilms have been collected that could provide insights into Indian Eskimo education and cultural change in general.

Two years after our Indian and Northern Education program was initiated, a first series of review was published under the title "One Hundred Books for Indian School Teachers". It is now out of print. Since then, more materials have been sampled and more teachers involved making it possible and necessary to publish another set of reviews.

In the last few years, there has been an increasing number of studies dealing with both the background and the process of educating people like those of Indian or Eskimo ancestry into 20th century civilization. Anthropologists have been at work collecting more data on cultural conditions of northern people. Others have studied contemporary cultural changes around the world. Economists and sociologists have analyzed community development as a general approach to such changes. More particularly, experimentation has taken place with children of Indian or Eskimo ancestry as well as with children of backgrounds other than that of the western middle class for which teachers are usually teamed and programs designed.

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(1) A sequence of senior courses plus thesis now lead to a M.Ed. in Indian and Northern Education.

In short, it is much harder now than eight years ago to select the most pertinent materials. However, Suzanne Selby has made a selection with some cooperation from the staff of the Indian and Northern Education program at the College of Education of the University of Saskatchewan. Inevitably this work reflects the experience and background of those involved. Hence the selection might not meet with unanimous approval.

One may wish that instead of all these books, pamphlets and articles, someone would produce an authorized text that would provide all the answers to all the questions raised by all teachers, nurses, administrators, etc. Nothing short of an encyclopedia would fill the bill. Furthermore, each Indian, mixed or Eskimo community is different in its historical evolution and, on the other hand, each worker from the south is also individual and unique in his background as well as professional experience. Hence the conviction of those involved in this project that a review of pertinent literature selected on a broad basis can best meet the demand and the need.

Andrè Renaud, O.M.I.,
Director,
Indian and Northern Education
Program

EDUCATION

Introduction

The education of Indian and Eskimo pupils has been widely characterized by frustration, failure and dissatistaction on the part of teachers, pupils, parents and administrators alike. Cultural, value and language differences between teachers and pupils account for many of the difficulties that arise.

The books and articles in this section fall into two broad categories: those that explore the problems of Indian and Eskimo education and those that are primarily concerned with describing ways of attacking these problems.

The use of a curriculum that considers Indian and Eskimo culture and values is a recommendation that is repeated again and again by the authors in this section. In too many classrooms for too long Indian and Eskimo pupils have been required to study materials and respond to motivations that were based on an alien culture, that of white middle-class North America. Another recommendation constantly reiterated is that teachers of Indian and Eskimo pupils be required to take courses which will help them understand their own culture and values and the culture and values of their pupils.

Many of the books and articles in effect are saying that the schools cannot expect or require the Indian and Eskimo pupils to do all of the changing. Instead the schools must recognize the values of native culture and people and plan their curricula and teaching accordingly.

ARTICHOKER, John Jr. and Neil Palmer, The Sioux Indian Goes to College, Vermillion, South Dakota: Institute of Indian Studies and State Department of Public Instruction, 1959, 47 p.

This study of the problems of 72 Indian students in South Dakota Colleges was originally completed as an M.A. thesis by John Artichoker who was, at the time, director of Indian education in the State Department of Public Instruction in South Dakota.

The study employs the 1950 revised version of the Mooney Problem Check List (MPCL) plus a questionnaire devised for the study, to determine the problems and background of the students.

There were 11 troublesome problem areas for the Indian, the most troublesome by far being adjustment to college work.

Significant differences in problem areas between Indians and whites were that Indians ranked Finances, Living Conditions and Employment (all one area) as the second most troublesome area while the whites counted it sixth. Indians ranked Morals and Religions fifth, whites tenth. Both ranked Adjustment to College Work as the number one problem area. Indians appeared to have 75% more problems that were troublesome than did non-Indians.

There was also a detailed comparison of the response to the MPCL of the Indian student based on acculturation as determined by knowledge of an Indian language. The students were divided into a "bilingual" group and an "English only" group. An example of the differences in response is that although both groups saw Adjustment to College Work as their primary problem the "bilingual" student felt that he was not adequately equipped for College work whereas the "English only" student felt that his problem was one of applying himself to his work.

The five most serious problems of the Indian students were:

1. poor academic preparation for college;
2. insufficient money for clothing and "spending";
3. inability to relate to the future in terms of education and vocational objectives;
4. worry about moral and religious values;
5. worry about family members at home.

The author offers some suggestions in terms of curricula reform, guidance services, and a more realistic appraisal of college expenses to cover for "spending money".

BRADSHAW, Thecla J. and Andre Renaud, O.M.I., The Indian Child and Education, 20 p.

This pamphlet is an explication of the cultural differences between white Canadian society and Indian society and the implications of these differences in regard to the education of both Indians and whites.

Some of the differences explored are: integration-isolation; talking society-silent society; science-experience; urbanization-respect for tradition; commercialization-sharing.

The pamphlet is available from the Indian and Northern Curriculum Resources Centre, College of Education, University of Saskatchewan, Saskatoon.

BRYDE, S.J., John F., The Sioux Indian Student: A Study of Scholastic Failure and Personality Conflict, Pine Ridge, South Dakota: Holy Rosary Mission, 1966, 196 p.

This book is a modification of the writer's doctoral dissertation under the same title which reported the results of a two year research project sponsored by the United States' National Institute of Mental Health.

The purpose of the research project was to study the correlates and possible causes of the "crossover" phenomenon as shown by Oglala Sioux Indian adolescents. By "crossover" phenomenon is meant the pattern whereby Sioux Indian pupils achieve satisfactorily for several years, especially from grades four through six after they have become acclimated to school, and then at about grades seven and eight begin a steady decline in achievement continuing to grade twelve and accompanied by a high drop-out rate.

The assumption that achievement is blocked by severe personality disturbances caused by the conflict between white and Indian cultures which comes to focus at adolescence led to the following hypotheses:

1. that a comparison of Sioux Indian and White adolescents on achievement and the Minnesota Multiphasic Personality Inventory (MMPI) variables would reveal significant differences in the undesirable direction on the part of Indian students,

2. that these differences would correlate in the undesirable direction with the degree of Indian blood,

3. that Indian drop-outs would reveal significantly greater personality disturbances than those who stayed in school.

The central focus of the study was 164 Indian and 76 white grade eight groups. For broad comparison, a total of 415 Indian and 223 white adolescents divided into 6 different Indian-White groups and 5 within Indian groups were also tested.

Some of the findings follow:

1. From grades four through six, Indian pupils scored higher than national test norms in achievement.

2. At the grade eight level, Indian students were significantly below national test norms.

3. On personality variables, Indian students in all groups tested scored more disturbed on more variables than their white counterparts. Indian students consistently and significantly showed themselves to feel more rejected, depressed, withdrawn, paranoid and socially and emotionally alienated.

4. Indian girls showed themselves as more disturbed than Indian boys.

5. On achievement variables there were no significant differences among Indian blood groups. However on the personality variables the more Indian blood one had the more disturbance he revealed.

Alienation seems to be the central concept in explaining the behaviour of the Indian students studied.

______________________, New Approach to Indian Education, Pine Ridge, South Dakota: Holy Rosary Mission, Undated, 22 p. multilith.

The author of this paper has long been concerned with developing a program to overcome the high percentage of scholastic failure and the high drop-out rate among Indians.

In this paper Father Bryde discusses and outlines a new approach to Indian education based on the assumption that Indian failure to achieve in the "modern eight-to-five world" is due to value conflict.

The basic thesis of his approach is first to make young Indians conscious and prideful of their own value system and culture. Then these Indian values can be used to help the Indians understand and take a place in the modern eight-to-five world. Although in this process the Indians would take on some non-Indian values, he would be using his own values as motivation. In the words of Father Bryde the Indian becomes "..... more Indian than ever because he has learned how to use his values in a new setting."

In addition to a discussion of the new approach to Indian education this paper summarizes the psychological causes of Indian achievement breakdown as discovered in Father Bryde's doctoral research. (see above entry). A summary statement of a course based on the new approach called Acculturational Psychology plus one student's reaction to the course is also included.

The final portion of the paper consists of work sheets which

1. outline six Sioux values,
2. show how non-Indian values conflict,
3. show how the traditional values have been distorted or have become disintegrated during the process of culture change and
4. show how the Indian can handle the stress of the value conflict by using Indian values to understand his place in the "eight-to-five world".

This paper has been published in the journal Integrated Education, April, 1968 - 343 South Dearborn Street, Chicago, Illinois, 60604.

CANADA, Department of Citizenship and Immigration, Citizenship Branch, Let's Take a Look at Prejudice and Discrimination, Ottawa: 1964, 52 p.

Part One of this study guide examines

1. The nature of prejudice,
2. Group Stereotypes,
3. How We acquire Prejudices,
4. Why We are Prejudiced,
5. Effects of Prejudice, and
6. How to Combat Prejudice.

Part Two explores the various kinds of discrimination, the effects of discrimination, and how discrimination can be combatted through education, legislation and community action.

In the Appendices are listed films and books on Prejudice and Discrimination and the United Nations Declaration the Elimination of All Forms of Racial Discrimination.

This study guide can be used in all classrooms and in adult study groups in churches, the business community, etc.

CARNEY, Robert J., Relations in Education Between the Roman Catholic Church and the Federal and Territorial Governments from 1867 - 1961, doctoral dissertation, University of Alberta, in progress. (estimated date of completion, December, 1968)

EELLS, Kenneth, Alison Davis, Robert J. Havighurst, Virgil E. Herrick and Ralph Tyler. Intelligence and Cultural Differences, Chicago: The University of Chicago Press, 1951, 388 p.

This book is a report of a highly technical study whose primary purpose was ".... to identify (a) those kinds of test problems on which children from high socio-economic backgrounds show the greatest superiority and (b) those kinds of test problems on which children from low socio-economic backgrounds do relatively well." In addition the study attempts to determine "....the importance of various factors as possible explanation for the differences in I.Q.'s found for children from different kinds of cultural background."

Part One of the book defines the problem to be investigated and explores some of the basic issues involved in cultural differences and intelligence.

Part Two summarizes the procedures and findings of the study and discusses implications of the findings in relation to interpretation of I.Q. and construction of new I.Q. tests. Part Three is a detailed report of the actual study.

Although the actual research is highly technical, the questions explored in Part One and the findings and implications which are presented and discussed in Part Two make the book valuable reading for those involved in education.

FISHER, Anthony, Secular Rites of Passage and the Canadian Indian Student, Edmonton: University of Alberta, 1967, unpublished manuscript.

FISHER, Frank L., The Influences of Reading and Discussion on the Attitudes of Fifth Graders Toward American Indians, unpublished, Ed.D. dissertation, University of California, Berkeley, 1965, 218 p.

In this study of the effects of reading literature on attitude change, the relationship between attitude change and the following variables are considered: I.Q., reading achievement, socio-economic status, race, sex, and information gained from reading.

In the study, Treatment Group A was tested for the effect on attitude change of reading six selected stories or articles on American Indians. Treatment Group B read the stories and articles and discussed them. Treatment Group C neither read nor discussed the stories or articles.

A scale to test attitudes was developed based on the Scale Discrimination Technique of Edwards and Kilpatrick. Prepared Discussion Guides were used with the B group. An information test based on the stories and articles was also prepared. Before any group had read or discussed the literature all classes were given the attitude and information test. After the material had been read and discussed (in Group B) the two tests were given again.

Children from three different socio-economic areas were tested. Caucasion, Negro and Oriental children made up the population of the study.

Some of the findings and conclusions of the study are as follows:

1. the attitude change favorable toward Indians in Group B was significantly greater than in Group A and the attitude change in Group A was significantly greater than in Group B.

2. The attitude change in a direction favorable toward American Indians was greatest in the middle socio-economic area in which all three racial groups were represented.

3. There was no correlation between I.Q. and attitude change in Groups A and B. There was a low, positive correlation in Group C.

4. There was no correlation between reading achievement and attitude change.

In the Appendix are all of the instruments used in the study, the tables of correlations, instructions to the teachers, introductions to the selected readings, discussion guides for the selected readings and the selected readings.

The findings in this study suggest that efforts to change unfavorable attitudes of other racial groups of children toward Indians through the use of reading and discussion would be rewarded with success. It would seem that the program in the elementary schools should include this kind of effort.

FUCHS, Estelle, "Learning to be Navaho - Americans: Innovation at Rough Rock", Saturday Review, L:36, September 16, 1967, p. 82-84, 98-99.

This article describes a new experiment in Indian education on the Navaho reservation. Founded by the Bureau of Indian Affairs and the Office of Economic Opportunity in 1966, the Rough Rock Demonstration School is already proving

1. that a Board of Education made up of five middle-aged, relatively uneducated Navaho men can be truly independent and successfully control the operational functions of the school, and
2. that a truly pluralistic education which teaches with respect, both the history, language and customs of the native (in this case Navaho) culture and the modern culture can win the support of a long suspicious native community.

Some of the innovations in this experimental residential school directed by Robert Roessel, Jr., former director of the Indian Community Action Center at Tempe, Arizona are:

1. Groups of parents are invited to live and work at the school for five-week periods throughout the year, each group training the succeeding group for one weekm so that children have at least one close relative at the school for most of the year;
2. Parents are encouraged to take their children home for the weekend, thus eliminating the usual runaway problem of residential schools;
3. The Cultural Identification Center at the school brings in Navaho artists, translators, elders, medicine men to record the Navaho culture. Thus children are constantly in contact with respected members of the Navaho tribe during their stay at the school.

The article also describes briefly the history of Navaho education in attempting to show the tremendous effect Rough Rock Demonstration School has had on those in the Navaho community who are involved in it.

GAST, David K., "Minority Americans in Children's Literature", Elementary English, 44:1 January, 1967, p. 12-23

The writer's doctoral dissertation, "Characteristics and Concepts of Minority Americans in Contemporary Children's Fictional Literature", Arizona State University, Tempe, 1965, on which this article is based, was an attempt to investigate the way minority groups are portrayed currently in children's fiction.

Some of the findings of the study follow:

1. Recent children's literature generally stereotypes present-day American Indians, Chinese, Japanese, Negroes and Spanish-Americans as having middle-class Anglo-American virtues.

2. Recent children's literature contains occupational stereotypes of all minority groups except the Negro. For example, the Indian is portrayed as a craftsman, the Chinese as a cook, etc.

3. Japanese and Negro minorities are portrayed as being more thoroughly assimilated into the dominant culture than the other groups.

4. American Indian and Spanish-American groups are portrayed as living a simple, serene life close to nature. They are portrayed as taking pride in their ethnic cultures and keeping traditional patterns but accepting some of the material goods and economic motivations of middle-class culture.

5. Recent children's literature is more complimentary to minority groups when compared with literature analyzed in previous studies.

Some recommendations for action programs:

1. Contemporary children's literature about minority Americans should be used extensively in schools to supplement reading and social studies textbooks.

2. Authors and publishers of children's books should increase the number of books concerning American Indian (and others) teenagers in upper-grade reading levels.

3. There should be more books showing American Indians, Chinese, and Spanish-Americans who live among and associate with Anglo-Americans.

4. Especially in regard to American Indians, Chinese and Spanish-Americans, authors and publishers should avoid misleading over-generalizations concerning the ethnic background, culture and traditions of minority groups.

HINDS, Margery, High Arctic Venture, Toronto: The Ryerson Press, 1968, 212 p.

Margery Hinds has spent many years living among Eskimos and Indians in Canada and in other parts of the world. She has lectured and published extensively on the Arctic.

In this book she describes her own life and the life of the Eskimos in the settlement of Arctic Bay in the true Arctic where she lived as a teacher for two years.

Any teacher planning to teach in a small Arctic settlement will find this book invaluable.

For one thing it will dispel any ideas a teacher might have that his or her job will be just to teach from 9 to 4. Miss Hinds, among other things, supervised the construction of her classroom, conducted an almost continuous open house for visitors, taught camp dwellers, both adult and children, whenever they happened to arrive at the settlement and had time for a lesson.

However the most important insights that a prospective teacher will receive from this book are that Eskimo people are unique, they have their own valuable experiences and learnings to bring to the classrooms and that these special experiences and learnings must be considered by the teacher when teaching.

HOBART, Charles W., "Some Consequences of Residential Schooling", Journal of American Indian Education, 7:2, January, 1968, p. 7-17.

This article examines the consequences of residential schooling, based on southern Canadian standards of diet, comfort, behavior and education, for Canadian Western Arctic Eskimo Children.

For Nunamiut children, those who come from remote areas of the Arctic where the traditional way of life is continued, residential schooling is disorienting and disruptive. The southern Canadian diet and indoor warmth causes them to suffer when they return home to the cold and the all-meat diet.

They feel resentment toward parents first for sending them to such an alien situation and then later for not being able to provide the comforts of the residential school.

Disobedience, disrespect, unhappiness and dissatisfaction are some of the behavioural characteristics of the Nunamiut child when he returns home. There is also lying and stealing.

A major cultural change that occurs is scorn for the traditional way of life and related to this, scorn for one's parents. Hunting, fishing, skin clothing etc. are looked down on by the returning Nunamiut children. Some of these attitudes pose a survival threat.

For the Kabloonamiut children, or those whose parents are wage-earners and who live in "towns", the experiences of the residential school are much less unsettling and are even welcomed by their parents because they fit in with the pattern of life accepted by the parents and evident in the community.

________________ and S.C. Brant, "Eskimo Education, Danish and Canadian: A Comparison", The Canadian Review of Sociology and Anthropology, 3:2, May, 1966, p. 47-66.

This paper compares the histories and ideologies which have governed Eskimo education in the Canadian Western Arctic and in Greenland.

In Greenland, Cultural Continuity implemented through native teachers, locally relevant curricula, exclusive use of the Eskimo language and infrequent use of small residential schools which reflected the traditional Eskimo life characterized the educational policy of Denmark toward Greenland for over 200 years.

In recent years however the trend in Greenland toward a policy of cultural synthesis and the use of Danish teachers with the ensuing problems of teacher turnover and lower status for native teachers has caused some conflict. In spite of these problems, the fact that cultural synthesis is being imposed by the Greenland Council and not Denmark and that both Greenland and Danish language and curricula are used, the education is truly integrative, giving the Eskimo pupils a real choice in identification.

In the Canadian Western Arctic, the educational policy has been cultural replacement characterized by the use of non-native teachers, exclusive use of English in instruction, southern Canadian curricula, frequent use of residential schools reflecting white middle-class culture, and minimal attempts to produce instructional materials reflecting life in the Arctic.

Although in the Canadian Arctic there has also been an effort to introduce cultural synthesis, it has only been a slight effort.

HOYT, Elizabeth E., "An Approach to the Mind of the Young Indian," Journal of American Indian Education, 1:1 June, 1961, p. 17-23.

This article is a report of a study undertaken to learn more about the Indian's thoughts, fears and hopes about his future before he enters adulthood.

Using the essay method, the study relies mainly on 882 essays written by Indian pupils aged 15-17 from southwestern U.S. on the topic "My Hopes for My Life on Leaving School." An additional 255 essays were written by Indian pupils of the same age from South Dakota on the topic "My Plans After Leaving School". For comparison 207 white pupils ages 15-17 wrote essays on the two topics.

Based on evidence from prior research, the investigator does not believe that information in the essays was influenced by a desire to write what the teacher or investigator would like to hear. No suggestions were given by teachers.

Some of the findings from the essays follow:

1. A desire for a job was mentioned in almost all of the essays.
2. Most of the jobs named and kinds of work mentioned would have to be off the reservation.
3. Students from integrated schools seemed to know of a greater variety of jobs than did students from strictly Indian schools.
4. Students did not have much information about types of jobs, necessary training, or means to obtain necessary training.
5. Students' ambitions were humble and many had doubts about success.
6. Many essays revealed a dependence on family that might interfere with job success.
7. None of the children in the Southwest mentioned prejudice against Indians.

One of the values of this article for teachers is that it suggests the possibility of the use of writing as a means of helping adolescents express feelings and thoughts that they might hesitate to express verbally.

KELLY, William H., Current Research on American Indian Education A Critical Review of Selected Ongoing Studies, a paper delivered at the National Research Conference on American Indian Education, sponsored by The Society for the Study of Social Problems at Pennsylvania State University: May, 1967, 6 p. mimeo.

The author of this paper is a member of the Bureau of Ethnic Research, Department of Anthropology, University of Arizona, Tucson.

The paper describes the nature of the research in Indian education that has been taking place recently. Psychologically oriented studies, culturally oriented studies and culture and personality studies have been the most prevalent.

The research designs for the most part are aimed at securing findings that can be applied to problems in Indian education generally.

An important fact for both Canadians and Americans concerned with Indian education is that research "...... indicates that uniformities in the problems of Indian education across North America far outweight special problems created by local differences."

_______________, Indian Education in Progress, Tucson, Arizona: Department of Anthropology, University of Arizona, 15 p. mimeo. (undated).

The following summary statements of research in progress in Indian education in the United States have been prepared by William Kelly rather than by the researchers.

Included here is mention of some of the projects which would be most pertinent to the Canadian Indian education scene.

1. Center for Applied Linguistics, Washington, D.C.
   Project in Progress: "A Study of the Needs in English Language Teaching Programs for American Indians."
   Purpose: To develop recommendations for plans designed to promote effective teaching and use of English in Bureau of Indian Affairs Schools.

2. Robert Gentry, Child Development Division, Department of Psychology, University of Oklahoma, Norman.
   Project in Progress: Experiments in Attitude Changes Among Public School Teachers in the Context of Workshop Training. (Organization of Workshops temporarily halted.)
   Purpose: To explore and test methods for securing attitude and sentiment changes among school personnel responsible for the education of Negro and Indian children.

3. Theodore D. Graves, Joseph F. Powers and Bryan P. Michener, Institute of Behavioral Sciences, University of Colorado, Boulder.

Project in Progress: Socio-Cultural and Psychological Factors in American Indian High School Classroom Performance and Post Graduation Success. Purpose: To test the relationship of a nnmber of variables and both the students' classroom performance and post graduation success; to compare White and Indian students on these variables in order to evaluate the extent of Indian deprivation; to evaluate the inter-relationships of these variables within three theoretical models in order to reveal possible structural and experiential antecedents or supports; and, on the basis of the analysis, to suggest critical points for social and educational intervention.

4. Arthur M. Harkins, Graduate School (Sociology), University of Kansas, Lawrence.
   Project in Progress: Public Education on a Minnesota Chippewa Reservation.
   Purpose: To describe community and school life from the stand points of major participants in the ongoing life of these institutions.

5. Judy K. Hatt, Department of Anthropology, University of Alberta, Edmonton, Canada.
   Project in Progress: The Metis Pre-School Child.
   Purpose: To describe aspects of socialization of the Metis pre-school child that are relevant to an understanding of the child in a pre-school experience.

6. Inter-laboratory Committee on Indian Education, Claremont Hotel I Garden Court, Berkeley, California 94705.
   Project in Planning Stage: "Long Term Research and Development Program to Improve Indian Education".
   Purpose: To develop promising curriculum and teaching methods that will not only improve the education of Indian children, but will serve as models to improve the education of all children in similar circumstances.

7. William H. Kelly, Bureau of Ethnic Research, Department of Anthropology, University of Arizona, Tucson.

Project in Progress: "School Experience as Related to Non-School Variables Among Indian Children in Southern Arizona".
Purpose: To identify the more crucial economic, social, linguistic, and personality factors related to low academic achievement among primary and secondary Indian students.

8. Northwestern Regional Educational Laboratory, Inc., 710 Southwest 2nd Avenue, Portland, Oregon 97232
Projects in Progress: Joint experiments and evaluation programs with Indian schools in Alaska.
Purpose: To introduce and foster various programs: teaching English as a second language, use of gaming methods in teaching analysis of linguistic interaction in a classroom; also to experiment with teaching materials and to evaluate "head start" programs.

9. Charles K. Ray and Frank Darnell, Alaska Rural School Project, University of Alaska, College, Alaska.
Project in Progress: Studies of personal characteristics and traits predictive of success in teaching Alaskan "bush" schools, teaching patterns and factors lending themselves to improved teacher training,and the development of appropriate teaching materials.

10. Southwestern Cooperatives Educational Laboratory, Inc., 117 Richmond N.E., Albuquerque, New Mexico.
Project in Planning Stage: "Identification and Classification of Student and Teacher Learning Styles".
Purpose: To determine the effect of family teaching style (student learning style) on general intelligence and achievement test scores and to explore the possibility of making adjustments in teaching methods in the schools to offset family environmental factors.

11. Southwestern Cooperative Educational Laboratoory, Inc., 117 Richmond N.E., Albuquerque, New Mexico.

Project in Planning Stage: "The Application of a Teaching Strategy Based on the Self Fulfilling Prophecy Phenomenon".
Purpose: To develop materials, devise teaching methods and train teachers in an experiment designed to improve academic achievement through a new classroom (teacher and student) definition of disadvantaged children.

12. Southwestern Cooperative Educational Laboratory, Inc., 117 Richmond N.E., Albuquerque, New Mexico.
Project in Planning Stage: "Development of Culturally Based Language Arts Materials".
Purpose: To develop, in actual classroom experience, new materials and methods appropriate for teaching oral English to Spanish-American and Navajo "Head Start" children. Variations of the Wilson TESL materials will be used.

13. Bernard Spilka, University of Denver, University Park, Colorado.
Project in Progress: Achievement, Educational Adjustment, and Alienation Among the Sioux.
Purpose: To measure and analyse a number of social and psychological variables related to the following possible combinations of school performance and psychological alienation: (1) alienation and achievement scores below the 50th percentile, (2) alienation below the 50th percentile and achievement above the 50th percentile, (3) alienation above the 50th percentile achievement below the 50th percentile, and (4) both alienation and achievement above the 50th percentile.

14. Murray Wax, Rosalie Wax and Mildred Dickeman, University of Kansas, Lawrence, Kansas.
Project in Progress: "American Indians in Rural and Urban Schools in northeastern Oklahoma".
Purpose: To measure and describe the educational consequences of (1) the isolation of educators and Indian parents, (2) the isolation of the Indian community and the larger society, and (3) the development of Indian pupil peer societies in various types of schools. Findings will be compared with material obtained among the Sioux of South Dakota.

KING, A. Richard, The School at Mopass: A Problem of Identity, New York: Holt, Rinehart and Winston, Inc., 1967, 96 p.

This study examines the Protestant residential school experience of Indians in the Yukon Agency as a possible source of Indian attitudes, values and observable performance in relation to white society.

The three major divisions of the book are

1. the School Community,
2. the Residential Operation, and
3. the Residential School as a learning environment.

The school operation is compared by the writer to a well-run stock ranch or dairy farm. The children are well-fed and cared for and are moved from on activity to another by supervisors or teachers who feel responsible for them only when they are in their particular charge. However, unlike a stock ranch, there is only minimal record-keeping.

As a learning environment, the school, although isolated from the community through the preference of those in charge, reflects accurately the division of the larger society into white and Indian components.

The children are expected to learn a curriculum which was originally prepared for the white public school system and to behave in a way that conforms to white middle class expectations. Since these expectations often conflict with the Indian child's own perceptions, he develops an artificial self to cope with what is expected of him at school.

According to the writer, the adults in the school are people who are marginal in the total society and do not usually demonstrate ".....a truly interalized set of values or guiding concepts". Adult interaction mostly factional becomes all-important in their lines at the school. The children become merely ".... a distractive element to one's psychological equilibrium...." or a vehicle for demonstrating one's ability to control. Teachers and staff do not feel a total responsibility for the children.

According to the writer ".... long before the end of experiences at the residential school, the fundamental barriers between Whiteman and Indian are firmly developed, not so much by a conscious rejection on the part of the Whiteman as by a conscious rejection on the part of the Indian child".

The writer also states that Christian morality newly taught to the Indians brings considerable conflict because it is inconsistent with the economic and political power that are also part of Whiteman's culture. Furthermore, the Indian is encouraged to accept the morality but not given a chance to attain the power.

Considerations by the writer for improvement of residential schools follow:

1. Elimination of sectarian churches from Indian education.
2. Recognition that education in residential schools is provided by all personnel not only teachers, and people therefore by hired with the personal qualities that enable them to understand children.
3. Staff and teachers should work as a team.
4. Members of the community should decide who attends residential schools, matters of curriculum, etc.
5. Residential schools should be equally useful for white children in isolated areas or from broken homes.

KLINEBERG, Otto, Race and Psychology, Paris: UNESCO, 1958, 36 p.

The book is a very short study of different types of psychological tests given to children of the White, Negro and Indian races to determine intelligence of races in relation to:

1. social and cultural patterns
2. environment
3. educational opportunities
4. physique
5. upper limits of ability

The question presented by the author - "Are races superior or inferior in intelligence and ability?" - is not answered, but arguments in the negative are presented from the results of psychological tests given to different races living in many areas of the world.

Due to its length, simple language and clear examples, the book is designed for the use of the casual reader as well as educators. Many false ideas of race superiority are disproved.

Canadian and American Indians are compared with Negroes and Whites in most of the above-listed sections of this study. The main Indian groups illustrated are the Sioux, the Hopi and the Iroquois.

This book supplies many valuable thoughts and ideas in a very short period of reading time. Teachers of Indian pupils will find the book profitable and interesting.

MACLEOD, John M., Indian Education in Canada, unpublished, Master's thesis, University of New Brunswick, 1964, 245 p.

The main purpose of this report was to discover and make known opinions, criticisms, desires, satisfactions and felt needs about Indian education as expressed by contemporary Indian people, the major religious bodies in Canada, secular groups interested in the Indian people and the Saskatchewan provincial government.

Information for the report was gathered from the 2266 pages of Minutes and Proceedings and Evidence of the Joint Committee of the Senate and the House of Commons on Indian Affairs which met in 1959, 1960 and 1961.

Additional information was received through conversations with native village leaders, personal experience of the author while living in Indian communities and two surveys pertaining to Indian education.

The initial chapters of the report trace the history of Indian education from primitive times to the present and present a review of Canadian and American studies of Indian education.

Appendices contain an annotated list of books on Indian customs and cultures and a list of addresses of Canadian organizations interested in the welfare of the Indian.

MCGRATH, G.D., Project Director, Investigation of Mental Retardation and Pseudo-Mental Retardation in Relation to Bilingual and Sub-Cultural Factors, Tempe, Arizona: College of Education, Arizona State University, 1960, 363 p.

The problem of this investigation, performed through a contract with the U.S. Office of Education, was to collect, examine, and evaluate pertinent data on a sample of 188 bilingual children from classrooms in southwestern United States and to identify factors relating to real and/or pseudo mental retardation.

Data was gathered through interviews, observations and tests especially devised or selected for this study. Parents, teachers, the children themselves, school and community, special consultants were all involved in the accumulation of data.

Emphasis was placed on accumulating data from the total environment of the children since two of the hypotheses of the study were that apparent mental retardation in bilingual children is often pseudo rather than real and that pseudo mental retardation is due to many factors such as socio-economic, attitudinal, family background, etc.

Some of the findings of the study proved the hypotheses in that mental retardation did exist but that certain trends linking test performance with factors other than intelligence were shown. For example:

1. Children from the top socio-economic families in the sample had higher I.Q. scores in performance and verbal tests.
2. Children scored higher on performance scales than on verbal scales of intelligence tests.
3. There was not the usual positive relationship between performance on tests of mental ability and school accomplishment. The implication of this finding for teachers is that test results and lack of accomplishment in class performance should not be judged in isolation but rather in connection with the total information on the child.

Although the study is centered in southwestern United States, it has value for teachers in Canada since the differences in the attitudes, environmental and socio-economic backgrounds between the bilingual, bi-cultural children and the white middle-class teachers in the U.S. group would be similar, in general, to such differences in a Canadian group.

MARSHALL, L.G., The Development of Education in Northern Saskatchewan, Saskatoon: University of Saskatchewan, 1966, 202 p.

This master's thesis examines the development and administration of the educational policies of

1. the English Church,
2. the Roman Catholic Church,
3. the Federal Government, and
4. the Provincial Government

as they apply to that area known as Northern Saskatchewan.

Extended discussion is presented of educational policies and history in the areas of

1. Cumberland House,
2. Stanley, Lac La Ronge and Montreal Lake, and
3. the West Side.

For the teacher in northern areas the study is of particular value in that it will give him an understanding of some of the roots of the conflicts still present between the native population and school personnel in the north. In addition to the chapters on specific northern areas, Chapter IV, the Establishment and Support of Indian Day and Boarding Schools is especially significant.

MARTEN, Ethel G., "Culture and Communications - Training Indians Eskimos as Community Health Workers", reprinted from the The Canadian Journal of Public Health, November, 1966, p. 495 - 503.

The training program, described by an Advisor, Health Education, Medical Services, Department of National Health and Welfare, was initiated so that native community health workers, persons recognized as leaders by their communities, might help bridge the communication and culture gap between natives and medical services personnel in the latter's attempt to inculcate public health concepts in Indian and Eskimo communities.

During the initial two months of the five-month course the trainees gathered data about their home communities - types of health problems and services available.

The three month "formal" training sessions were held in geographical areas similar to those of the trainees' home community whenever possible. The program consisted of small group problem-solving sessions plus large group lectures, demonstrations, visual aid presentations.

The conclusions of Professor Ed Abramson, University of Saskatchewan, who evaluated the results of the program in eleven Indian communities one year after training were that in general, public health concepts are being transferred to the people; the workers have been successfully trained; the workers are able to carry out their work well unless they lack support from chiefs or councillors or do not receive adequate supervision.

MONROE, Barbara Anne, On Investigation of Fictional Books for Children Which Deal with the American Indian in the United States, unpublished, Master's thesis, Cornell University, 1956, 130 p.

The investigator of this study has analyzed fifty fictional books suitable for children in grades 1 through Nine which deal with the American Indian in the United States.

Each book was evaluated in an attempt ".... to assess the amount and quality of information about American Indians that would be gained by children reading the book, the attitudes which they would develop toward American Indians, and the level of understanding about Indian ways of life which they would reach". In addition the books were evaluated as to their general quality as children's books.

The books were evaluated in terms of the following criteria which are explained in detail in the thesis: Insight, Information, Time Setting, Transition, Character Portrayal, Readability, Style, Plot, Format and Illustration.

Generalizing from the sample, some of the findings of the study follow:

1. The major Indian tribes are very inadequately represented in fictional children's literature.
2. Many of the books did not identify the Indian group they were dealing with thus encouraging children to think that there is no reason to differentiate among Indian groups.

3. Many of the books did not specify the time of action thus contributing to the erroneous concepts that children already have about modern day Indians.
4. Many of the books did show a great degree of insight into an Indian way of life.
5. Many books in the sample either presented information of little value or presented unsound generalizations, confused understandings or conveyed information in an uninteresting way.

This study is useful for the evaluations themselves but it is most valuable for the criteria which it presents to teachers and librarians so that they might evaluate books that they are considering for class or library use.

NEIDELL, Sophie Godstein, On Exploration of Young Children's Concepts of People of Foreign Origin and Implications for Kindergarten Curricula, unpublished Ed.D. dissertation, Columbia University, 1965.

The purpose of this research project was to discover what concepts kindergarten children had of other persons, especially of the American Negro and Oriental persons.

In the first phase children from the lower, middle and upper classes were asked to respond to pictures of people in native dress from 15 countries and to pictures of Negro and Oriental persons. Additional information was obtained from teachers and parents.

It was found that the home experiences of children from middle and upper classes seemed to build concepts of Negro persons as domestics and Chinese persons as restaurant employees. Parental restrictions hampered the contacts that children from lower classes had with people of other races.

In the second phase, children from similar middle class backgrounds were interviewed to discover whether or not they were building stereotyped concepts about people with whom they had contact. One group of these children had no personal contacts with Negroes or Orientals, a second group had Negro and Oriental classmates, the third group had a Negro teacher.

From the evidence collected it was shown that young children were influenced by their home experiences, including television, to form stereotypes. In one instance where effort had been made to extend the children's experience through personal contact, there was a positive response.

The conclusion of the writer is that "...... it would seem to be encumbent on the schools to expand their curricula and include inter-cultural education, starting with the young children in Kindergarten."

NOAR, Gertrude, The Teacher and Integration, Washington, D.C.: Student National Education Association, 1966, 97 p.

"Racial integration.....exists when people of both (or all) races accept themselves and each other, recognize the value of their differences, and know the contributions both groups have and should be enabled to make to the common good. People can move toward integration when they realize that they have prejudices and tendencies to us stereotypes and are willing to subject those prejudgments and generalizations to reality testing".

This book is directed to teachers and prospective teachers who will have pupils of races and cultures different from their own in their classrooms. Although the book deals mainly with the racial integration of Negroes and whites in the United States, application to other minority groups is both included and implied.

The most valuable parts of the book are the how-to-do-it sections which, first, give the teacher insight into the direct and indirect ways in which he communicates his negative prejudice to his pupils and, second, give the teacher concrete examples of ways in which he can make all of his pupils feel like first-class citizens in his classroom.

RAY, Charles K., Joan Ryan, and Seymour Parker, Alaskan Native Secondary School Dropouts, College, Alaska: University of Alaska, 1962, 411 p.

This study examines the possible causes of the large dropout problem among Alaska native secondary school students.

Personal characteristics of the dropout and community and home-related factors are explored. Also examined are values and motivation for education among Tlingit Indians and Eskimos in three selected Alaskan villages each at a different stage of acculturation.

The book emphasizes a cross-cultural approach to education.

Included in its final 15 recommendations are the need for:

1. Work experience programs to demonstrate the need for formal learning;
2. Better communication between schools and parents to inform parents of the objectives of the schools;
3. Orientation and in-service programs for teachers stressing a cross-cultural approach to teaching with the aim of having the teacher adjust in part to the cultural background of the students;
4. Expanded guidance programs based on a successful revised and enlarged program at Mount Edgecumbe High School.

REISSMAN, Frank, "The Overlooked Positives of Disadvantaged Groups", Journal of Negro Education, Yearbook no. XXXIII, Summer, 1964, p. 225-231.

Some of the overlooked positives relating to education that Frank Reissman discusses at length are slowness, hidden verbal ability and attitudes towards education. If these positives are recognized as assets to the pupil's learning style, the educational program can be built around them.

Other positive aspects of some minority group cultures that are listed are:

1. an emphasis on charing and cooperation within an extended family,
2. the security found in the extended family,
3. the avoidance of the tensions that accompany the competitiveness of the modern society, and
4. the use of a physical and visual style in learning.

Although this article applies primarily to the urban Negro culture, many of the overlooked positives apply to Indian and Eskimo people as well.

What is more important is Reissman's emphasis on building educational programs around these positive aspects of a learning style rather than around the negative ones.

RENAUD, O.M.I., Andre, Education From Within, a paper presented at the Ontario Conference on Indian Affairs conducted by the Ontario Division of the Indian-Eskimo Association of Canada, London, Ontario: November, 1964, 14 p., mimeo.

An Associate Professor at the University of Saskatchewan, Saskatoon, the author of this paper is engaged in the training of teachers of Indian and Eskimo pupils and in the development of social studies curricula for pupils of Indian and Eskimo ancestry.

Part One of this paper discusses the anthropological definition of curriculum development with children of Indian background. Since the education in a given society usually aims at reinforcing the acceptable goals, values, behavior patterns and beliefs of that society, it becomes necessary before developing curricula to understand these goals, values, behavior patterns etc. Therefore this paper outlines and contrasts the values and characteristics of both the white and the Indian societies.

Part Two of the paper outlines the guiding principles of curriculum development in a cross-cultural educational system. These are "....insertion of Indian cultural pegs, special attention to specific cultural gaps in home backgrounds, reinterpretation, extension and expansion of the child's experience functional learning of the skills and selection of content to foster community educational growth."

ROESSEL, Jr., Robert A. and Nicholas Lee, ed., Education of the Indian Adult, Tempe, Arizona: Indian Education Center, Arizona State University, 1962, 316 p.

____________________, Education for the Adult Indian Community, Tempe, Arizona: Indian Education Center, Arizona State University, 1964, 331 p.

These books are comprised of term papers by students and papers presented by guest speakers for the courses Education of the Indian Adult and Community Development in Indian Education which were offered in Summer, 1962 and 1963 by the Indian Education Center of Arizona State University.

Although the papers are concerned with Indians from southwestern United States, many of the concepts and programs which are presented in the reports would be applicable to Canadian Indians.

SALISBURY, Lee, Director, College Orientation Program for Alaska Natives, COPAN-66, A Final Report, College, Alaska: University of Alaska, 1967, 26 p.

The College Orientation Program for Alaska Natives is supported jointly by the Bureau of Indian Affairs, the University of Alaska and the U.S. Office of Education. It is a four-year summer program, designated U.S.O.E. Demonstration Project D-157, which began in 1964 and will terminate in fiscal 1968.

The program objectives of COPAN-66 were, in general:

1. to orient the student to college life;
2. to help him attain greater ability to express his thoughts and feelings in English;
3. to give him a greater appreciation of his own culture and an understanding of his adopted one;
4. to improve his perception of his abilities;
5. to deepen his self-respect by helping him achieve a sense of autonomy and individuality.

The report includes details for the four phases of the program which are

1. English,
2. Anthropology and Native Culture Seminar,
3. Orientation class, and
4. Host Family Living.

Also included in the report are a student evaluation of the program, a final report of testing and a speech attitude questionnaire.

The staff's evaluation of the program is that the chief objective of increasing the native student's feelings of confidence and self-worth by building on understanding and respect for both the "Western and Native cultures" is being achieved.

SCHALM, Philip, *School Administrators' Perceptions of the Problems Arising From the Integration of Indian and Non-Indian Pupils in the Publicly-Supported Schools of Saskatchewan*. Master of Education Thesis, University of Saskatchewan, Saskatoon, in progress.

Through the use of the interview and questionnaire, this study has provided a broad overview of the problems which school principals and superintendents encounter in the administration of integrated schools in Saskatchewan. The conclusions reached in the study are probably of less value to the teacher than is the third chapter, which outlines the process of cultural integration, the traditional cultures of the Indians of Saskatchewan, and the academic and social difficulties encountered by the Indian child in a school system designed for and operated by non-Indians. The report also contains a chapter dealing with the development and implementation of integrated education in Saskatchewan.

SHIMPO, Mitsuru and Andre Renaud, O.M.I., *Cree Childhood on the Canadian Prairie*, in progress.

The subtitle of this book is A Case Study of Integrated Education in Southern Saskatchewan. The tentative chapter titles are as follows:

Chapter I - Historical Background and Methodological Framework.
Chapter II - Origin and Development of the Plains Cree.
Chapter III - Contemporary Cree Culture.
Chapter IV - Pre-School Socialization in the Reserve Society.
Chapter V - The Mechanism of Integrated Education .
Chapter VI - Parents' Views and Attitudes Toward Integrated Schooling.
Chapter VII - Teachers' Views and Attitudes Concerning Integrated Education.
Chapter VIII - Academic Achievements.
Chapter IX - A Case Study; Grade VII Classes at Bardenvale.
Chapter X - Conclusions and Recommendations.

THORSTEINSSON, B., Chairman, editorial committee, "Education North of 60", The Canadian Superintendent, 1964, Toronto; the Ryerson Press, 1965, 112 p.

Prepared by the members of the Canadian Association of School Superintendents and Inspectors in the Department of Northern Affairs and National Resources (now Indian Affairs and Northern Development), this report is intended to be "....a descriptive rather than an analytical or philosophical treatment of education in the Northwest Territories and Northern Quebec".

It is only since 1955 that the Department of Indian Affairs and Northern Development (the Northern Affairs and National Resources) has had responsibility for education in the Northwest Territories. Therefore most of the information in the book covers only a nine-year period although there is a chapter on the history of education in the Northwest Territories.

Other topics included in the report are curriculum, vocational education, adult education, unique problems of northern education, the centralized school, a profile of education in the Mackenzie District and the duties of a superintendent in the north.

Although the book is written with the optimism of a government report, it is valuable as an introduction to the many aspects of education north of 60.

ULIBARRI, Horacio, Teacher Awareness of Socio-Cultural Differences in Multi-Cultural Classrooms, unpublished Ed.D. dissertation, University of New Mexico, 1960, 241 p.

In this study, teachers of Anglo, Spanish-American and Indian pupils were interviewed through a questionnaire to determine the extent of their awareness of socio-cultural factors that affect the education of minority group children.

The twenty items in the questionnaire covered

1. psychological needs of children in relation to socio-cultural differences;
2. cultural orientations;
3. social conditions, and
4. educational problems.

As hypothesized, most teachers showed a general lack of sensitivity toward the way in which socio-cultural differences affect education.

Specifically teachers were not aware of

1. the ability of different children to use text - books prepared for their grade level;
2. motivational patterns of the minority group children;
3. the way in which and the extent to which school-taught citizenship was used in out-of-school life;
4. the ways in which psychological needs of children from minority groups must be met.

WALLER, L.G.P., ed. "The Education of Indian Children in Canada". The Canadian Superintendent, 1965, Toronto: The Ryerson Press, 1965, 129 p.

Written by members of the Indian Affairs education division, with comments by Indian people, this symposium has "...consciously presented a picture of achievement..." while also attempting to give a factual presentation of Indian education in federal and provincial schools.

Although the symposium emphasizes administrative aspects of Indian education, it also has chapters on the history of Indian education, the teaching staff, second language instruction for Indian children, adult education in Indian communities and the Indians of Quebec.

The comments by Indians are not meant to relate directly to the chapters they follow. Although they are for the most part complimentary to the Indian Affairs Branch, they often express criticisms of aspects of Indian education and, most important, express the feelings ofthe particular writer as he sees himself in relation to Indian and non-Indian schools.

For teachers of Indian pupils the book is a useful overview of the achievements and some of the problems in the education of Indians.

WAX, Murray F., Rosalie H. Wax and Robert V. Dumont, Jr., "Formal Education in an American Indian Community", supplement to Social Problems, 11:4, Spring, 1964, p. v-126.

"Isolation -- lack of communication, social distance -- is the cardinal factor in the problem of Indian education on the Pine Ridge Reservation." In this Sioux community in South Dakota isolation is a factor in the following ways:

1. adults, being apart from the mainstream of national life, understand that education can result in job opportunities. but do not understand what an education comprises;
2. Adults rarely visit the schools or the teachers because of embarrassment and discomfort, thus having little or no voice in the education of their children;
3. Teachers rarely visit pupils' homes or the countryside thus obtaining little or no knowledge of the Sioux culture. This has resulted in an ideology where educators believe that the pupils have no culture and that it is the job of the educator to provide them with one;
4. The town and consolidated school separates the children from their elders who can control them;
5. Since the children are isolated from their elders and since they are isolated from their teachers through lack of understanding and rejection, the peer group becomes an all-important ruling factor in school life. Problems of unstylish clothing and severe teasing and bullying by members of the peer group often become unbearable.
6. Teachers are left on their own to handle their difficult task teaching culturally different children since they rarely visit other classrooms and since the administration is more concerned with pupil attendance and building management than with classroom learning.

Recommendations of the authors to improve education on the reservation included the following:

1. Through organizational change, such as school board representation, Indian adults should be given authority and responsibility for education in the community at the elementary school level.
2. Dormitories and boarding homes, with the Indian adult having some measure of control, could be established in urban areas so that Indian youth, if they desire, could attend secondary school in urban areas.
3. Since the present system of teaching English does not result in a great degree of fluency or literacy, it is suggested that the techniques of structural linguistics be used.
4. Volunteers from the community should be used to assist teachers in controlling and operating classes, especially when class size exceeds twenty pupil.
5. Teachers should be given time to learn from one another through a program of systematic classroom visiting.

This study, supported for the most part by the Cooperative Research Program of the United States office of Education, analyzes frankly and perceptively the roots of the problems of Indian education on the reservation. While the early chapters will be of interest primarily to graduate students and scholars, the final four chapters which describe and analyze education on the reservation will be extremely valuable to teachers engaged in cross-cultural education.

WOLCOTT, Harry, A Kwakiutl Village and School, New York: Holt, Rinehard and Winston, 1967, 132 p.

This monograph, originally presented as a Ph.D. thesis, is based on the writer's teaching experience in the year 1962-63 at an Indian Day School in a Northwest coastal village, British Columbia.

Part One of the study is concerned with the daily activities, family life and customs of the villagers.

It is Part Two of the study that will have general value for teachers engaged in cross-cultural education especially with pupils of Indian and Eskimo ancestry.

In Chapter Four, the Educational Setting, a history of Indian education in the area is presented. Chapter Five, Parents and Teachers, discusses the education; their attitudes towards education anf their expectations of teachers; difficulties in communication between parents and teachers; and the way in which teacher expectations of pupils, education and village life differ from reality.

In Chapter Six, the Pupils and the Classroom, pupil attitudes toward school and teacher are discussed. Boredom, too much teacher verbalization and interference with social relationships were some dislikes expressed by the students. Chapter Six also includes a description of the classroom in motion. One noteworthy feature initiated by the teacher was the following: since tardiness and bullying were problems, the teacher began the day by walking through the village, thus providing some protection and notice that school will soon begin.

In the final chapter of the book, In Retrospect and Prospect, the writer assesses the educational needs of the village through a functional approach.

Some needs which can be met directly through education are as follows:

1. the ability to communicate in English,
2. opportunity to satisfy educational prerequisites for higher grades and special training,
3. specific information regarding logging work (substitute the industry in your area),
4. complete and accurate information on Indian rights and benefits,
5. knowledge of how to conduct business in formal meetings (such as those conducted by the agent).

The following suggestions concern improved teaching methods and rapport:

1. the use of adapted pattern practice materials for oral English based on modern methods for teaching English as a second language.
2. the adoption of specific rather than broad aims in planning classroom work. For example instead of the goal being "teaching arithmetic", the goal

might be "teach Walter, Tommy and Leslie how to divide by ten". In this way the teacher and pupils can immediately assess accomplishment.

3. It is suggested that the teacher try to teach white values such as "punctuality" and "cleanliness" as skills for job survival rather than as values, since there is too much emphasis in some cross-cultural teaching situations on the "goodness" of the white culture and the "badness" of the native culture.

ZINZTZ, Miles V., Education Across Cultures, Dubuque, Iowa: Wm. C. Brown Book Company, 1963, 401 p.

Although concerned mainly with cross-cultural education as it applies to southwestern United States, this excellent and very readable book contains invaluable information for teachers of Indians and Eskimos in Canada.

Perhaps the best way of indicating the varied kinds of information the book has to offer would be to list the chapter headings.

Part One

1. Educating Minority Groups: An Introduction.

Some of the sub-headings in this chapter are: A new teacher is troubled; Who are the minority groups? Accepting cultural differences; Basic purposes of education of minority groups.

2. Foundations for Educating Minority Groups.
3. The Background of the Middle-Class Teacher.

This chapter very frankly explores the social, cultural and religious values of the middle-class teacher and analyzes the way in which these differences make it difficult for him or her to accept the cultural, religious and social values of the minority group child. This chapter is extremely valuable for all teachers to give them greater self-understanding.

4. Social Institutions Across Cultures and the Acculturation Process.
5. Bicultural Problems in Relation to School Achievement.

Part Two

6. Foundations for Educating Navajo Children.

7. Foundations for Educating Pueblo Indian Children.

8. Foundations for Education of Spanish American Children.

Part Three

9. Teaching English as a Second Language.

This chapter contains many examples of lession materials and sources of further information on teaching English as a second language.

10. The Problem of Vocabulary.

11. Adjusting the Curriculum.

12. Unsolved Problems.

Appendices Part Four

A. An Autobiography

This is an autobiography of a young Navajo girl from the time she goes to boarding school at age five until the time when she finishes college. The selection explores the traditional culture of the girl, her difficulties in pursuing her education, about with T.B., her marriage to a Navajo and other facets of her life and her family's life.

B. A Spanish Culture in Transition

C. Ways of Working with the Navajo Who Have Not Learned the Whiteman's Ways.

D. Reading List for Retarded Readers.

There is also an extensive bibliography.

________________, and Joyce Morris, A Tutoring-Counselling Program for Indian Students in College, 1960-62, Albuquerque:

This is a report of an individualized-counselling program for a small number of Indian students from the Southwest at the University of New Mexico. Counsellors provided tutoring in English, remedial reading and methods of study in addition to aiding students obtain needed services and offering encouragement. The primary purpose of the program was to help reduce the high dropout rate of Indian university students.

The program, though limited as to the number of students, was thought to be successful in that 15 of the 26 students who volunteered for help were judged to be "successful" in their work.

Recommendations following the program were that the areas included in the tutoring-counselling be continued and that, in addition, Indian students be given program advisors who are interested in them and who have some understanding of their problems.

TEACHING ENGLISH AS A SECOND LANGUAGE SECTION

Introduction

Studies such as Wax and Wolcott (see Education section) have indicated that in general the teaching of English as a second language to Indian pupils has been ineffective. Artichoker, Salisbury and Zintz, 1962 (see Education section) have shown that inadequate mastery of spoken and written English is one of the major problems of Indians and Eskimos in university.

Much of the ineffectiveness of language teaching comes from the use of methods based on wrong conceptions about the way people learn langauge. Ineffective language instruction is also related to use of culturally inappropriate materials.

The books in this section provide the teacher of non-English-speaking pupils with information about the nature of language and about methods of language instruction which are based on scientific knowledge of how languages are learned. Some of the books also include information on how to prepare materials which are culturally appropriate.

BARROWS, Marjorie Wescott, Good English Through Practice, New York: Holt, Rinehart and Winston, 1956, 309 p.

This student textbooks is intended to help students who already know a non-standard English "....learn those habits of speech which are acceptable in groups and situations where standard English is habitually used."

The book emphasizes the fact that most of the non-standard English patterns that people use are grammatically correct and perfectly understood by others. The reason they are significant is primarily social. Therefore, students who use this book first must feel the need to acquire socially acceptable language patterns. If a person does not have this need, it is probably pointless to have him make the tremendous effort to change his non-standard but perfectly intelligible language habits.

The method used in this book is that of pattern practice, based on linguistic principles and behavioral psychology.

The book is divided into small units based on common sub-standard usuage problems. Each unit creates a game or situation which is designed to motivate the student to use the correct usage. Since many of these motivational situations are out of date or would be meaningless or silly to people of different age groups or cultures, they would have to be changed to suit the age, backgrounds and interests of the students.

BUMPASS, Faye L., Teaching Young Students English as a Foreign Langauge, New York: American Book Company, 1963, 198 p.

This book presents methods and materials for foreign language instruction in the elementary grades. Based on general principles of linguistics and educational psychology which are presented in non-technical language, the book can be easily understood by teachers with limited training in linguistics or foreign language methodology.

Some of the topics considered in the book are:

1. the use of audio-visual materials in foreign language teaching,
2. the use of story-telling, games and songs in foreign language teaching,
3. lesson-planning,
4. preparation of materials including pattern drills and dialogues, and
5. teacher self-evaluation guides.

Available in paperbook, this book is a valuable basic guide to any elementary teacher who is involved in foreign language teaching.

CONDIE, LeRoy, An Experiment in Second-Language Instruction of Beginning Indian Children in New Mexico Public Schools, unpublished Ph.D. dissertation, University of New Mexico, 1961, 138 p.

The purpose of this study was to determine whether and to what degree instruction of non-English speaking kindergarten or pre-first grade Indian children could be improved by

1. providing wider learning experience for the children through curriculum building, and

2. acquainting teachers of these pupils with new methods, materials and skills thought to be effective in teaching oral English to Indian children and in promoting reading readiness.

Seven rural public school kindergarten and pre-first teachers cooperated with the study. The control group of pupils had been taught by these teachers in the year 1958-59 under programs devised by the teachers. The experimental group were the pupils of year 1959-60.

The following aids and techniques offered by the experimenter were used by the teacher to carry out the aims of the study:

1. A 2,053 word vocabulary list.
2. Extensive picture libraries prepared to introduce words on the vocabulary list.
3. Model-sized and full-sized three dimensional objects to aid children in learning the concepts related to the vocabulary.
4. Tape recorders to encourage use of English and as a progress record.
5. Filmstrips to foster English use and to widen children's experiences.
6. Games, finger plays, picture books, blocks, flannel boards, phonograph records etc. to provide practice in relating vocabulary words to concepts.

Teachers also administered periodically a picture language test to measure pupil progress.

Monthly attendance by teachers at workshops in methods of teaching English as a second language at the University of New Mexico was a feature of the study.

The pupils were given the Metropolitan Readiness Test at the end of the year.

In three out of the four groups tested, significant results had been accomplished.

Although this study deals with Indians in southwestern United States,the techniques, skills and methods suggested in the experiment would seem to be valid for non-English speaking beginning Indian pupils in Canada.

The dissertation includes, in Chapter II, references to valuable material on the role of the kindergarten in bilingualism, child development and speech development.

GLEASON, Jr., H.W., *An Introduction to Descriptive Linguistics*, rev. ed., New York: Holt, Rinehart and Winston, 1966, 503 p.

The discipline of descriptive linguistics studies language in terms of their structures and is concerned primarily with spoken languages. It has formed an essential base for the newer, more effective method of language teaching known as the audio-lingual method.

Because descriptive linguistics is concerned with human speech, its findings provide the teacher of non-English-speaking pupils with techniques for analyzing the sound system, structure and intonation patterns of English and the pupils' native language.

Although *An Introduction to Descriptive Linguistics* is a textbook designed for use in a university introductory linguistics course, it would be a valuable resource book for a teacher who had a special interest in languages in general and as they relate to anthropology in particular. There is a workbook with exercises in language anaylsis that can be purchased in addition to the text.

The selected bibliography at the end of the text includes books on language in general, phonetics and teaching English as a second language.

OSBORN, Lynn R., "Graduate Theses Concerning the Speech and Spoken Language of the North American Indian: An Index", *Journal of American Indian Education*, 6:1, October, 1966, p. 25-33.

This index consists of titles of 49 Master's theses and 76 doctoral dissertations concerning North American Indian Speech and Language.

Although most of the theses are linguistic analyses of the grammer of a language, several explore the problems of teaching English to Indian pupils.

OWEN, George H., An Analysis of the Phonemes of English Speech with Instructional Materials for Teaching Them to Non-English-Speaking Persons, unpublished Ed.D. dissertation, Wayne State University, 1958, 356 p.

Part One of this dissertation summarizes the development of current concepts of teaching foreign languages and linguistic research on the sound system of English.

Since World War II research indicates that in order to learn to speak a foreign language, a person must first practice the spoken language until it becomes an unconscious habit.

Part Two of the dissertation is a textbook for teaching the sound system of English to non-English speaking persons.

The oral exercises present the different sounds of English as they occur in all positions in words. In addition each lesson includes exercises with minimal pairs, (bill-pill) so that students may practice contrasting sounds.

The value of Part Two for teachers of Indian pupils is that it can serve as the basis for the practice of particular sounds which cause their pupils difficulty. Part Two could be used even more effectively if the teacher understood the sound system of the native language and could create additional exercises contrasting the two sound systems.

SOVERAN, Marilylle, From Cree to English - The Sound System, Saskatoon: College of Education, University of Saskatchewan, 60 p.

The author of this book has taught Cree-speaking children in Northern Alberta for 3 years and has studied Spoken Cree with the linguit C.D. Ellis. She is well aware of the problems involved in teaching English to Cree-speaking children. The author's purpose in writing this book was to provide material to aid teachers in teaching English more effectively to their pupils.

Chapter One explores the problems involved in learning a new sound system. In addition there is a description of the elements that make up a foreign accent and discussion of how a foreign accent can be erased.

In Chapter Two there is a description of the phonemes (basic sounds) of English and how they are produced. Chapter Three includes a similar treatment of the phonemes of Cree. Diagrams are given in both of these chapters.

Chapter Four, "Teaching the Sound System of English to Cree Speakers", includes discussion of the teaching of voicing distinctions and the teaching of consonant and vowel sounds. In this section English sounds are compared in some detail to the Cree sounds with which they are most likely to be confused. Specific drill procedures are suggested. Pronounciation drills are set up for each major sound distinction to be taught.

This work which should be most valuable to teachers of Cree speakers will be probably be available from the Indian and Northern Curriculum Resources Centre, College of Education, University of Saskatchewan, Saskatoon in Summer or Fall, 1968.

STEVICK, Earl W., Helping People Learn English, New York: Abingdon Press, 1957, 138 p.

This book is addressed to people who find themselves teaching English as a second language but who have had little or no training in teaching a second language.

Part I briefly discusses some fundamental ideas about the nature of language, language-learning and language-teaching. It also presents the "oral approach" to language-teaching which assumes that speaking comes before reading and writing not vice versa as was formerly thought.

Part II presents teaching suggestions on all phases of second language teaching such as pronunciation, conversation, reading, writing, audio-visual aids, age and background of students, etc.

Part III presents information about the sound system of English and English grammar.

This book does not present a definitive program in teaching English as a second language. Rather, it offers suggestions of lessons, materials, etc. that are meant to be adapted to the backgrounds and needs of the pupils in any given situation.

The book would be especially suitable for teachers of adult education classes, upgrading courses, community development work, etc.

WALL, Claude Leon, Problems in Teaching English to Navajo Children, unpublished Ed.D. dissertation, Oklahoma State University, 1961, 121 p.

Because Navajo children who speak only Navajo seem to have difficulty in schools using English for instruction, this study has undertaken to

1. provide information on Navajo culture that will help teachers understand Navajo children, and
2. to identify aids for teaching specific linguistic elements in Navajo and English which cause difficulty for Navajo children when learning English.

In addition to a brief history of the Navajo and a description of their culture, differences between Navajo and English word concepts, verbs number, tense and word were included. During visits to the classrooms the writer of the study noted,

1. difficulties in learning English,
2. cultural problems that seemed to affect education, and
3. differences in structure between Navajo and English and specific linguistic sounds causing difficulty.

Some of the findings of the study were:

1. Many English sounds are new to Navajo children since they do not appear in their language.
2. Some Navajo sounds are carried over inappropriately into English.

3. Teachers often do not understand the root of the accent Navajo children give to English words and how to correct it.

Some of the recommendations follow:

1. Instruct teachers in the linguistic differences between Navajo and English and in the specific areas where Navajo children might have problems.
2. Provide drills for Navajo children on English sounds that are similar but not quite the same as Navajo sounds.
3. Teach speaking of English before reading.

This study might serve as a model for individual teachers or graduate students who want to understand and help correct the difficulties that non-English speaking pupils have in learning English.

CULTURAL ANTHROPOLOGY

Introduction

Most of us, having been raised from birth in a particular culture, believe that the customs and behavior patterns of that culture constitute the best way of life. It is hard for us to realize that other culture patterns and values seem equally valid to the people who were raised in them.

One of the aims of anthropology is to present the facts and fabric of other cultures objectively.

Some of the books in this section will give the reader a general introduction to the methods and findings of anthropology. Others report on a particular aspect of a given culture, such as law, child-raising, kinship.

Their main purpose is to give middle-class north Americans some understanding of how to view the values and customs and therefore the people of other cultures with the respect that they would accord the people of their own culture.

*BALIKCI, Asen, Suicidal Behaviour Among the Netsilik Eskimos, Ottawa: Northern Co-ordination and Research Centre, 1960

Based on field research in 1959 and 1960, this study examines suicide among the Netsilik Eskimo of Pelly Bay, a group living under conditions that have changed little in recent years. Several case histories are presented, together with statistical data pertaining to 50 cases of successful or attempted suicide during the last 50 years. Within one local group, the Arviligiuarmiut, 23 successful suicides in this period suggest a suicide rate more than 30 times higher than that of the United States.

There were more suicides among males than females. Most were in the age range of 20 to 55, but there were suicides of all ages. Methods included shootings, drownings, and strangulation, and sometimes involved assistance from relatives.

In about half the cases, the decision to commit suicide resulted from involvement in some form of social relationship: in approximately twenty cases, suicide followed some disaster to a near relative. In most of the remaining cases, the decision followed some disaster, such as illness or infirmity, to the individuals themselves.

A "classic" explanation was that the harsh environment precluded the existence of unproductive individuals, who must kill themselves or be killed by relatives. This idea is rejected because the data reveal only four cases of suicide by old people, and indicate that relatives of the sick usually try to dissuade them from suicide. The notion that familiarity with death made the Eskimo careless about life is also rejected. The belief that persons suffering violent death were rewarded in the afterlife is considered an important factor, but not a sufficient explanation.

Netsilik society was very loosely organized outside the immediate family, and lacked extended kinship organization, governmental and religious institutions, and formal social controls. This permited a high degree of individualism, and set the stage for interpersonal conflict. Hostility and enxiety stemmed from such sources as competition for women and fear of magic in a society where witchcraft could be practiced by anyone. The individual was constantly suspicious of his neighbours; he lacked close ties to any but a small number of relatives, and when one of these died he had no substitute. He did not fell related to any larger social groupings. The increased sense of isolation could lead to further withdrawal, possibly to the point of suicide. These probable motivations suggested the most of the Netsilik cases fell in Durkheim's category of egoistic suicide.

*COHEN, Ronald, An Anthropological Survey of Communities in the Mackenzie-Slave Lake Region of Canada, Ottawa: Northern Co-ordination and Research Centre, 1962, 119 p.

Based on field work in the summer of 1960, Fort Providence, Fort Simpson, Fort Norman, Fort Good Hope, and Fort McPherson are examined in terms of geographical setting, services and facilities, population and settlement patterns, economy, social organization, and acculturation. The larger centres of Yellowknife, Hay River, Aklavik, and Inuvik are described more briefly.

Relations within white and non-white (Indian and Metis) groups are analysed, as well as patterns of interaction between these groups. Interaction across these ethnic lines was characterized by formality and social distance, and relations were typically those of superior to subordinate. A good deal of the interaction was accomplished through native intermediaries who tended to occupy steady jobs in the settlements, and appeared to enjoy positions of prestige and leadership among their own people. In the Mackenzie Delta area there was a tradition of casual and friendly social intercourse which was in sharp contrast to the rest of the region. More than other professional groups, teachers tended to behave informally with the natives, and to be more highly regarded by them.

Analytically, whites throughout the region could be divided into three main factions according to differences in beliefs and attitudes toward the north and its people. In many communities the traditionalists, who were paternalistic, competed for power with the new reformers, who were dedicated to progress and wished to promote non-white participation in community affairs. Many reformers found themselves isolated and frustrated, but those who were willing to compromise with the traditionalists were among the most valuable whites in the region. The third group, the apathetics, had liberal views but were primarily concerned with their own lives, and were uncommitted to any policy of change or development.

Four categories of settlement - urban centres, settlement towns, local groupings, and camps - are distinguished according to population size, number of white inhabitants, degree of reliance on hunting and trapping, variety and extent of facilities and services, and other related criteria.

Factors facilitating change included new schools government development programs, and increasing urbanization. Inhibiting factors included lack of employment opportunities, and the persistence of values and attitudes which perpetuated traditional patterns of living.

It is recommended that future research include detailed studies of selected communities falling in the several settlement categories identified by the author. Studies of the school hostel system and of labour relations also are recommended. Suggestions for administrative action include establishment of a leadership institute to train both natives and whites in techniques of community organization, introduction of improved vocational training and job placement systems, and establishment of minimum qualifications for school hostel staffs. Government and private agencies could be encouraged to recruit for northern service persons willing to accept responsibility as community leaders, and willing to participate with non-whites in community organization.

FISHER, Anthony D., *The Perception of Instrumental Values Among the Young Blood Indians of Alberta*, Ph.D. unpublished dissertation, Stanford University, 1966, 223 p.

This study attempts to describe the instrumental values of modern young Blood Indian men and boys ages 15 to 25; to state the interrelationships among these values; and to place the modern values into perspective by examining them for continuities with the values of the past.

The Instrumental Activities Inventory (IAI) developed by the Spindlers for use in studying the Blood was used to measure instrumental values, i.e. evaluations made by the respondents in their choices of activities from among the twenty-four line drawings which make up the I.A.I. The drawings are of Indians at various occupational tasks.

The results of the study show two main attitudinal orientations: manifest success and practicality relevant to the Blood Indian Reserve. Success for the young Blood is related to money achievement and financial security. In general activities associated with stock-raising and the out-of-doors are preferred. Activities thought to be alien or alienating to the Blood community are rejected.

The study found that the young Blood retain, in general, the value structure of their forefathers although there is no reason to think that a conscious effort has been made to inculcate "traditional values."

2

GOLDSCHMIDT, Walter, Exploring the Ways of Mankind, Toronto: Holt, Rinehart and Winston, 1960, 700 p.

This book provides an excellent introduction to the basic concepts of cultural anthropology and at the same time gives the reader knowledge of his own social environment in terms of those concepts.

Thirteen topics basic to the study of human cultural behavior are Culture, Language, Technology, Education, the Family, Groups, Status and Role, Authority, Values, Religion, Ethnics, Art and Society. Each section consists of an introductory discussion of the topic and a group of readings taken from the literature of anthropology and sociology. In this way the reader becomes acquainted with the work of respected scholars in the field.

For teachers of Indians and Eskimos the following chapters would be of particular interest: Chapter 2- Central Elements in Kwakiutl Culture; Chapter 15 - Eskimo Ingenuity; Chapter 19 - The Educational Process; Chapter 23 - Educational Practices of the North American Indian; Chapter 44 - Emergence of Law on the Plains; Chapter 48 - the Comparative Study of Values; Chapter 53 - Primitive Man and his Religion; the section on Ethics.

This book is very strongly recommended for all who want to understand their own cultural and personal development and the cultural development of the people with whom they work.

*GRABURN, Nelson, H.H., Taqagmiut Eskimo Kinship Terminology, Ottawa: Northern Co-ordination and Research Centre, 1964, 222 p.

This study investigates relationships between the system of kinship terminology and other aspects of social organization among the Taqagmiut Eskimos of northern Ungava. Field research was conducted in the Sugluk area in 1959. Regularities and inconsistencies in kinship terminologies are examined to show why they occur, and to relate them to behavior patterns in the society. Kinship terminology is seen to reflect certain basic patterns in the organization of households, camps, and sibling groups.

Recognition of a broad network of kinship by marriage, and the application of kin terms to a wide range of persons in the speaker's own and adjacent generations, facilitated and reinforced patterns of co-operation within and between camps. The proliferation of kinship links could be seen as a highly adaptive feature in a harsh environment where individuals or groups might become dependent on the generosity of those in other camps. Similarly, the many terms indicating distinctions of age and generation serve to reinforce a weak system of authority that was largely age-based.

GUE, Leslie Robb, A Comparative Study of Value Orientations In An Alberta Indian Community, unpublished Ph.D. dissertation, University of Alberta, 1967, 341 p.

The problem under investigation in this study is: "What are the patterns of value orientations, and the variations between patterns, of Indian and non-Indian individuals associated with the schools in isolated, northern Alberta Indian communities?" More specifically the study is concerned with the value orientations of and variations between Cree Indian pupils, aged twelve and upwards, parents, teachers and administrators in the isolated, forested areas of the Northland School Division No. 61.

The general problem was formulated in terms of eight sub-problems and hypotheses.

The theory of dominant and variant value orientations proposed by Florence Kluchohn formed the basis for the major part of the study. The five "Common human problems" that are identified in the theory are: Relational, Time, Man-Nature, Activity and Human Nature.

The instruments used for collecting data were the Parents' Interview Schedule, a Pupils' Questionnaire and a Teacher's and Administrator's Questionnaire. They were modified from the original instrument used by Kluckhohn in 1951 and were administered personally rather than through the mail.

Some of the findings of the study follow:

1. The first three hypotheses of the study were made in order to test stereotypes commonly held about Indians and Whites. Those made about Indians were competely unsupported.

For example, it was found that the dominant value orientations of Indian parents were Lineality, Future, Master-over-Nature and Being-in-Becoming, not the hypothesized Colleraterality, Present, Harmony-with-Nature, and Being. The dominant orientations of Indian pupils were Lineality, Future, Subject-to-Nature, and Being-in-Becoming, not the hypothesized Collerality, Present, Harmony-with-Nature, and Being. The writer states "the lack of support for the hypotheses indicates a need for non-Indian Canadians to become better informed about Indian Canadians.

2. There were significant differences between parents and pupils in some areas, but the evidence for a shift toward non-Indian values on the part of pupils was weak at best.

3. Variations between parents and teachers were significant, this being indicated primarily by the teachers' choice of Individualism in the Relational area and the parents' choice of Lineality.

4. The hypothesis that pupils and teachers would show significant differences in their value orientation patterns received powerful support. Pupils differed from teachers in their value orientation even more so than did the parents.

Additional observations and recommendations:

1. Alienation from the school may be caused in part by the schools' efforts to develop Individualism among Indian pupils whose value orientation is toward Lineality and by insistence in the schools on discontinuity with parents' life styles.

2. Adult education programs should take into consideration the strong motivation of Northern Alberta Indian culture toward self-development and productive activities.

3. Information about the effects of culture on learning should be included in teacher training programs, especially considering the growth of integrated education.

HURLBERT, Janice, Age as a Factor in the Social Organization of the Hare Indian of Fort Good Hope, N.W.T., Ottawa: Northern Co-ordination and Research Centre, 1962, 80 p.

The writer spent 14 weeks in the summer of 1961 among the Hare Indians, an Athapaskan tribe, of Fort Good Hope, Mackenzie District, N.W.T. The problem of her research was "....to discover the existing age and sex groupings and the process of socialization in the movement of the individual from one group to the next."

The monograph consists of a physical and historical description of the community; a description of the social organization in terms of traditional social units and groupings resulting from the annual economic cycle; a description of each of the five age groups.1) infancy, birth to 2 years 2) childhoos, 2 years to 11 years 3) adolescence, 12 years to marriage 4) middle age, marriage to 45 or 50 years 5) old age, fifties to death; a discussion of the impact of Canadian social organization on various aspects of the Hare Indian society and some thoughts on the future of the Hare Indians of Fort Good Hope.

Of special interest to those who will be working in the Mackenzie District, the monograph would also be of interest to teachers working in any area where white contact has been prevalent and where conflict, especially between adolescents and the older generation, has ensued.

The following are areas where Canadian social organization has particularly influenced traditional socialization patterns:

1. Adolescents are now in residential school at the time when they would traditionally be learning to necessities of life based on a subsistence economy which many of them will have to follow in adulthood;

2. The emphasis in residential school on individual achievement rather than cooperative action (necessary for life in the bush) is detrimental to adolescents who later will have to be dependent on the subsistence economy.

One suggestion made by the writer is that children not go to residential school until they are 15 years old so that they will have the years from age ten to fifteen to learn the traditional methods of bush life.

LEWIS, Claudia, L., A Study of the Impact of Modern Life on a Canadian Indian Band, unpublished Ph.D. dissertation, Columbia University, 1959, 284 p.

This research project is a case study of the people of a Vancouver Island Salish Indian reserve, who although located next door to a small, prosperous town still retained many of the traditional ceremonies, itinerant habits and marriage customs.

The writer studied the"Camas Band" in terms of the functional relationships that are evident in the present-day settlement pattern, roles of family members and ceremonial life.

As a background to the present-day pattern of life on the reserve, the writer also studied and presents anthropological material on the traditional way of life of the band.

The writer concludes that many of the old ways have endured in part because alternative satisfactions through white Canadian culture are not available to the Indian. Since many of the traditional patterns of interaction among the Indians may persist indefinitely, people working with Indians in community development must be receptive to new concepts and patterns of community living.

METAYER, Maurice, editor and translator, I. Nuligak, Toronto: Peter Martin Associates Limited, 1966, 208 p.

This is the autobiography of an Eskimo born in 1895 in the Mackenzie Delta, presumably the first autobiography by an Eskimo.

The story begins with Nuligak as a small fatherless boy, continues with his learning to hunt and becoming a respected hunter with a family of his own, and closes with Nuligak too old to hunt and left with happy memories of his active days.

Through the words of an Eskimo, the reader will learn of the festivities of the Eskimo such as the Polar Night Festivals during the darkest days; of the joys and difficulties of acquiring food through subsistence activities; of the customs and legends that make Eskimo culture such a rich one.

For teachers of Eskimo pupils this book will be a valuable source of insight into the variety of Eskimo life and culture.

OWEN, Roger C., James J.F. Deetz and Anthony D. Fisher, eds., The North American Indians, A Sourcebook, New York: the MacMillan Company, 1967, 752 p.

A compilation of original, though abridged, articles by authorities on Indians and Eskimos, this books is intended primarily to be used in introductory courses in colleges and universities on the American aboriginal population. However, the wide range of material both theoretical and descriptive was included with the added purpose of making the book valuable for public school teachers and other professional and non-professional people interested in Indians and Eskimos.

Section I includes articles on the archaeology, linguistics and physical anthropology of North American Indians. The next eight sections are arranged by region, for example: The Eskimo, the Northern Hunters, The Northwest Coast, the Southwest etc. The final section consists of articles on the Indian in the Modern World.

The articles in the book range in time of original publication from the early 1900's to the present day thus giving the reader an idea of the changes that have occured in the methods of anthropologists.

Two additional features of the book are:

1. an extensive list of readings, and
2. a list of over 200 educational films on the North American Indians.

SLOBODIN, Richard, Metis of the Mackenzie District, Ottawa: Canadian Research Centre for Anthropology, 1966, 175 p.

From material and insights gathered during sojourns in the North between 1938 and 1963, the author has written an extensive study of the Metis of the Mackenzie District.

The middle chapters of the book on the Family, Kinship, Occupations, Education and External Relations would be of interest mainly to those teachers working with Metis from the Mackenzie District.

However, the first chapter of the book, "Mixed" Populations, is an excellent essay on the history and nature of "mixed" populations and is valuable reading for all people as a means of breaking down stereotyped thinking. Some of the ideas presented in this chapter follow:

1. "It is a truism in anthropology that all human populations are "mixed" in heredity....and that all cultures have more or less diverse origins."
2. It was only with the coming of European colonial expansion that "...there developed the concepts, or myths, of racial purity, or face difference in character and capacity and of racial inferiority and superiority....."
3. "....Metis and "halfbreed" are terms denoting social status....." rather than solely biological description.

Insight into the variety of ways in which the Metis identify themselves thereby illustrating the interplay of race and social status in the identification process is shown in the final chapter, Metis Identity.

SUE, Hiroko, Pre-School Children of the Hare Indians, Ottawa: Northern Co-ordination and Research Centre, 1965, 50 p.

Originally part of a Ph.D. dissertation, The Hare Indians and Their World, Bryn Mawr College, 1964, the present monograph describes customs and practices of the Hare Indians of Fort Good Hope, Northwest Territories in regard to pregnancy, childbirth, and child-rearing from infancy to age six. There is also a final chapter on the attitudes of parents toward education.

Although the study is based on a small and uncontrolled sample, teachers will be interested in the traditional and present-day influences on the lives of these children and also in the writer's observations.

The following points would be of special interest to teachers:

1. The children are not exposed to routinized activities such as schedules for eating and sleeping.
2. Ridicule and threats are more common as punishment than spanking with a branch. Spanking by hand is condemned.
3. By age three children have a remarkable understanding of kinship terms and distinctions between generations. They also exhibit an amazing ability to concentrate on a task for periods of an hour or more.
4. Parents realize that children should be sent to school but it is very difficult for them to decide whether to let them go to residential school outside the area or to keep them at home.
5. Young people have difficulty in deciding whether to go on to high school or to take up a life in the bush. Parents traditionally feel that it is up to the child to decide for himself since "each person has to mind his own business."

*VAN DEN STEENHOVEN, Geert, Legal Concepts Among the Netsilik Eskimos of Pelly Bay, N.W.T., Ottawa, Northern Coordination and Research Centre, 1959, 75 p.

Field research for this study was conducted at Pelly Bay in August and September, 1957. Social and economic conditions among the Netsilik are described, and patterns of leadership and authority are examined.

There was no recognized formal authority outside the family, although individuals of unusual ability and prestige might exercise informal and often temporary leadership across kinship lines. The most common level of authority rested with the head of the nuclear family: the ihumatar or husband. He in turn looked up to his father, or if his father was dead, to his paternal uncle or oldest brother. Thus the authority structure consisted typically of a small number of nuclear families closely related along the father's line, and co-operating under recognized common leadership.

Common causes of interpersonal conflict (derision, destruction of caches, wife-stealing, murder, etc.) are described, and typical reactions, both individual and collective, are analyzed on the basis of case histories.

Patterns of reaction were not sufficiently clear to allow predictions about the form of punishment, if any, which might follow a particular kind of injury or offence. Sometimes the injury appeared to be ignored. Only rarely did the entire community react to conflict in an active manner, and then gossip, ridicule, and derision (including song duels) were the principal means of social control. Where deviance was not viewed as a threat to the community as a whole, control rested primarily within the family. Traditionally, blood vengeance might follow the murder of a relative.

Only in the manner whereby individuals dangerous to the community were executed, was there evidence that law existed as a social phenomenon among the Netsilik Eskimos; even then the decision to execute the deviant rested essentially with his family. In less critical matters, the norms governing conduct were customary rather than legal. The situation was similar to that found by the author in his earlier examination of law among the Caribou Eskimos, although the Netsilik were more aggressive in reacting to conflict, and showed more evidence of employing rudimentary legal concepts.

A serious problem in applying the Canadian penal code to Eskimos is seen in the fact that Eskimo definitions of acceptable behaviour may differ widely from the definitions employed in Canadian law. An argument is made for the appointment of Eskimo juries to hear cases against Eskimos.

CULTURE CHANGE

Introduction

The traditional culture of the native peoples of the north has been undergoing rapid change for the past several decades. In most cases the process of culture change has been disruptive and disorganizing because it has been accompanied by inadequacy of economic outlets, loss of traditional opportunities for achieving status and dependency on the dominant society for economic survival.

Often teachers, administrators and other white workers react to the disorganizing effects of culture change on the native people with disgust, frustration and cynicism. Even the remaining traditional aspects of native culture are often confusing and frustrating to whites who are convinced that their own middle-class culture is the only possible "right" one.

The books in this section will help white workers in northern areas understand the process, effects and conflicts of culture change. Many of the books were written and published just to provide this type of understanding.

ALLPORT, Gordon W., The Nature of Prejudice, abridged, Gordon City, New York: Double-day Anchor Books, 1958, 496 p.

One of the biggest problems that members of minority groups face is that of being judged not as individuals but according to negative (or less often, positives) stereotypes of their groups. This is commonly known as prejudice.

Because most of us grow up with negative feelings about one group or another, many people who work with individuals from minority groups have negative feelings towards them. What is more insidiously harmful, many people believe that they are not prejudiced when actually the deeply rooted negative feelings are still there to influence their relationships with people.

It is important for all of us to understand the nature of prejudice in our society and in ourselves. This book by Gordon W. Allport is a comprehensive study which explores prejudice from a psychological sociological and historical point of view. The book is available in paperback and should be read by everyone. especially by those who work with members of minority groups.

BALIKCI, Asen, Vunta Kutchin Social Change, A Study of the People of Old Crow, Yukon Territory, Ottawa: Northern Coordination and Research Centre, 1963, 161 p.

This study of rapidly changing culture of the Athapaskan speaking Kutchin Indians of Old Crow, Yukon Territory includes

1. an outline of traditional culture,
2. a discussion of the period of change and
3. a presentation of contemporary Old Crow culture.

Some of the changes that have occured in Old Crow follow:

1. The establishment of the Federal Day school in Old Crow in a log cabin in 1950 and in a new building in 1960 caused most of the families in the area to change traditional trapping and hunting activities and settle permanently at Old Crow.
2. The introduction during the fur trade of modern equipment for trapping, hunting and fishing changed the social nature of subsistence activities from an emphasis on cooperation to one on independence.
3. The abandonment of potlatches, wars, plus the lack of influence of chiefs and shamans due to the arrival of powerful European agents with the fur trade has brought severe instability to family and communal life. Extra-marital activity, interpersonal hostility on a community level are characteristics of this instability.
4. School children are considered to be "mixed up" neither Indian nor white. Many wish to live like Whites.

Despite the disorganization in life of the Vunta Kutchin they have several integrative activities such as a formal band organization, ski club, working partnerships, visiting patterns, etc. They are also strongly ethnocentric and in general consider their country a good place to live in.

CANADIAN WELFARE COUNCIL, The Canadian Corrections Association, Indians and the Law, Ottawa: 1967, 67 p.

This report examines the ways in which Indians and Eskimos conflict with the law and pinpoints "....the basic ills and underlying causes warranting remedial action."

Rather than being technically legalistic in its style, the report is concerned with the sociological and historical reasons for the Indians' conflict with the law and the injustice of various laws in regard to Indians and Eskimos.

The report would be informative reading to people working with Indians and Eskimos in that it would give

1. an understanding of the prejudices and injustices the native people constantly face, and
2. knowledge of resources available to native people to aid them in their efforts to understand the ways of white culture while retaining their own.

CARROTHERS, A.W.R., Chairman, Report of the Advisory Commission of Government in the Northwest Territories, Vols. I & II, Ottawa, 1966.

For over a year the Carrothers Commission with Dr. W.O. Kupsch of the University of Saskatchewan as its executive director, held public hearings in the North and in Ottawa, studied specially commissioned reports, consulted with persons knowledgeable of various aspects of life in the North. Out of these and other activities came this report.

The report is divided into seven sections. Part A is introductory in nature. Part B and C present a description of the history of government in the Northwest Territories (N.W.T.) and a review of government in the N.W.T. today. Part D describes the socio-economic and physical conditions in the North which are related to problems of government. Alternative programs for political development are set forward in Part E. Part F presents the postulates upon which the recommendations were based and Part G presents the recommendations themselves.

An especially significant recommendation was that the N.W.T. not be divided into two or more political units at this time, although the commission felt that at some point division would be inevitable. It was also recommended that the recommendations be reviewed in a decade's time.

This two volume report along with several additional volumes containing briefs and verbatim reports from the hearings present the reader with a practical, sociological and philosophical view of the problems in the North. Throughout the report one constantly is kept aware that the North is people.

CHANCE, Norman A., The Eskimos of North Alaska, Toronto: Holt, Rinehart and Winston, 1966, 107 p.

The author of this book is Associate Professor of Anthropology and Director of the Program of the Anthropology of Development at McGill University.

The book presents an excellent overview of the North Alaskan Eskimo's traditional culture in addition to an extensive description of the changes taking place in all phases of the modern life of the Eskimo.

The book includes a brief history of the North Alaskan Eskimos; a discussion of traditional and modern child-raising practices; a discussion of earning a living, both traditional and modern practices; a description of the adolescent caught between two cultures; a description of the changes in interpersonal relationships; a discussion of the North Alaskan Eskimo personality and a discussion of Eskimo cultural values.

Although the book is about Eskimos of Alaska, it is worthwhile reading for teachers in Canada in that many of the conflicts and changes related in the book are also being experienced by the Eskimos of Canada.

CHANCE, Norman, Project Director, McGill-Cree Project, Culture in Crisis: Problems of Developmental Change Among the Cree, Ottawa: Canadian Research Centre for Anthropology, in press.

According to the Progress Resport dated November 30, 1967 "The overall aim of the McGill-Cree Project is to undertake a detailed study of the economic, social and political development of the Waswanipi-Mistassini Cree Indians of Quebec giving particular attention to problems of geographical and occupational mobility, leadership and political development, economic integration and national identity, personal motivation and social change, the role of education in socio-economic development, and the impact of socio-economic change on personality and adjustment."

The monograph Culture in Crisis is comprised of working papers dealing with selected features of the study since 1966.

*CLAIRMONT, Donald H.J., Deviance Among Indians and Eskimos in Aklavik, N.W.T., Ottawa: Northern Co-ordination and Research Centre, 1963, 84 p.

Analyses deviant behaviour in the context of the social structure of Aklavik, using data gathered during field research in the summer of 1961. Demographic structure, family organization, ethnic relations, and mechanisms of social control are described.

Excessive drinking and crime are the forms of deviance chiefly examined, with some attention also given to work instability and sexual promiscuity. Deviance was more common among the young natives in the settlement, who were beginning to form gangs, than among the older people and those following traditional pursuits.

The report contains the following section on political activity and social control:

"In general, settlement natives in the 16 to 29 age group have not attempted to resolve their strains by working for social changes through the legitimate political structure. They are politically apathetic and few attend political or semi-political community meetings. As a whole, natives do not discriminate between the civil service and the political system. Both the old and young natives define the government as an organization from which they can obtain palpable advantages, such as relief. Essentially, however, the natives see the government as unchangeable and feel they exercise little control over its management."

"Much of the formal decision-making power in the Aklavik area is held by the temporary white residents, especially government officials. On a formal political level, natives do not have political roles and Aklavik is represented by Whites in both the Federal and Territorial houses. On a local level, the white government administrator has attempted to initiate an advisory council which would include elected natives. Yet decision-making for the community is essentially in the hands of the temporary white government, religious and business officials. However, the natives are not completely passive. They express their demands through various pressure groups such as the Trappers' Association, the Pentecostal church and the semi-defunct Indian tribal organization. It was also observed that Eskimos whaling on the coast were effectively able to force the government to meet their demands for higher fish prices and for better equipment. Young settlement natives are non-participants in these pressure groups. As a result, they have no direct connection with the community decision-making mechanisms and are thus not involved in effecting change within the legitimate political structure."

Whites and natives shared the opinion that Indians and Eskimos were unable to control their behaviour while under the influence of liquor. This, coupled with the belief that natives have a democratic right to use liquor, functioned to absolve everyone of blame for the community's social problems.

Employing a theory formulated by R.K. Merton, the author contends that devinate behaviour among young native adults is largely an adaptation to stress caused by an acceptance of white middle class values and goals on the one hand, and lack of access to legitimate means for achieving these goals on the other.

*CLAIRMONT, Donald H.J., Notes on the Drinking Behaviour of the Eskimos and Indians in the Aklavik Area, Ottawa: Northern Co-ordination and Research Centre, 1962.

Based on field research in 1961, this report describes drinking patterns and attitudes toward the use of alcohol at Aklavik, and examines some relationships between excessive drinking and other forms of deviance in the community.

Two principal drinking patterns are distinguished: the "splurge pattern," generally involving young native males in casual employment, trapping, or fishing, who traveled to Inuvik to spend substantial sums of money in prolonged drinking sprees; and the "one-night bout," which was more likely to involve men in steady employment with family responsibilities, and not infrequently included women.

On the basis of local police records and other observations, certain trends relating to sex, age, and ethnicity are noted.

Offences involving liquor accounted for most of the charges laid against members of both ethnic groups. Many Indians and Eskimos exhibited considerable hostility toward the police.

Attitudes toward drinking varied with socio-economic status and religious affiliation. Native people of lower status and weak-religious ties regarded heavy drinking as manly behaviour, the more economically successful thought controlled drinking was acceptable, and members of the Pentecostal Church favoured total abstinence and supported the belief, also held by many others in the community, that native people were unable to control their drinking.

DAVIS, Arthur K., ed., A Northern Dilemma: Reference Papers, Volumes I and II, Bellingham, Washington: Western Washington State College, 1967, 585 p.

The contents of Volume I are:

TAYLOR, Jr., Herbert C., "Prologue: The Parameters of a Northern Dilemma"
SERL, Vernon C., "Action and Reaction: An Overview of Provincial Policies and Programs in Northern Saskatchewan."
ZENTNER, Henry, The Pre-Machine Ethnic of the Athabascan-Speaking Indians: Avenue or Barrier to Assimilation?"
SPAULDING, Philip, "The Social Integration of a Northern Community: White Mythology and Metis Reality."
ZENTNER, Henry, "Reservation Social Structure and Anomie: A Case Study."
FRENCH, Cecil L., "Social Class and Motivation Among Metis, Indians, and Whites in Alberta."
KNILL, William D. and Arthur K. Davis, "Provincial Education in Northern Saskatchewan: Progress and Bog-Down, 1944-1962."

The contents of Volume II are:

DAVIS, Arthur K., "Edging Into the Mainstream: Urban Indians in Saskatchewan."

BRADY, J.P., Appendix of Prince Albert.
HAWTHORN, Harry, "Epilogue: The Indian Decides."

EDGERTON, Robert B., "Some Dimensions of Disillusionment in Culture Contact, "Southwestern Journal of Anthropology, 21:3, Autumn, 1965, pp. 231-243.

This paper explores the possibility of and reasons for disillusionment in relationships between some natives and some Europeans. The possibility for disillusionment occurs when the European, considered to be in a higher status position than the native, presents himself to the native as a friend, a good-buy, unprejudiced, atypical of other Europeans in his relationships to natives.

Because of already present

1. power and prestige differences,
2. stereotyped misperceptions,
3. ignorance of culture, and
4. mistrust,

these relationships have a potential for bringing disillusionment to both parties, especially to the native.

*FERGUSON, J.D., The Human Ecology and Social Economic Change in the Community of Tuktoyaktuk, N.W.T., Ottawa: Northern Co-ordination and Research Centre, 1961, 80 p.

This study examines the social organization of the Tuktoyaktuk Eskimos in relation to the resources of the area, using data gathered in the field in 1957. Population characteristics and health conditions are described, and the history of contact and change outlined.

The Eskimo community structure consisted of little more than a collection of extended families, each pursuing its own interests. There was no individual or group to provide leadership of the kind needed for economic cooperation across kinship lines. Effective leadership rested with the whites, who directed the religious organizations and the educational and economic systems.

The Eskimos recognized differences in occupational status within their own group; skilled trappers enjoyed high prestige, while casual labourers occupied a low level. Thus there were signs of an emerging social class structure, and a potential for the development of leadership along occupational lines.

There was a conflict between the demands of wage employment on the one hand, and of hunting and trapping on the other. In summer, jobs kept people in the settlement and diverted them from fishing and whaling.

The author predicts little increase in the number of permanent jobs available to Eskimos in the area, and a decrease in part-time summer employment as freight-handling becomes more mechanized. At the same time, the number of employable males would increase by about five percent yearly. The fur market was unlikely to rise because many synthetic materials were replacing natural fur. Furthermore, Tuktoyaktuk was not a good trapping area.

Recommendations include the introduction of warmer winter clothing for Eskimos, as there were not enough skins for clothing and this limited winter activities, and the provision of a mobile refrigerator to increase the efficiency of the local fishing and whaling industries. The author advises against a proposal to move the settlement, arguing that relocation would bring hardship to the Eskimos; their houses would not withstand the move, and the proposed site was unsuitable for fishing and beaching boats.

FRIED, Jacob, ed. "Contact-Situations and the Consequences in Arctic and Subarctic North America" Arctic Anthropology, 2:2, 1964, 60 p.

This issue of Arctic Anthropology presents all of the papers which were delivered at the interdisciplinary symposium on problems of culture contact in northern North America during the meetings of the American Association for the Advancement of Science held in Montreal in December, 1964.

Researchers were asked to take a single agency of contact and risk making a preliminary rather than a definitive interpretation of the broad implications of the contact situation.

Some of the papers included in this issue are:

McCLELLAN, Catherine, "Culture Contacts in the Early Historic Period of Northwestern North America."

VANSTONE, James W., "Some Aspects of Religious Change among Native Inhabitants in West Alaska and the Northwest Territories".

ELLIS, C. Douglas, "The Missionary and the Indian in Central and Eastern Canada".

CHANCE, Norman, "The Changing Role of Government Among the North Alaskan Eskimo".

FRIED, Jacob, "Urbanization and Ecology in the Canadian Northwest Territories".

*GRABURN, N.H.H., General Incroduction to Lake Harbour, Baffin Island, Ottawa: Northern Co-ordination and Research Centre, 1963, 34 p.

Based on field research in the summer of 1960, this study describes the culture, social organization, and economy of the Eskimo people of Lake Harbour. The history of contact with whites is sketched, and general population characteristics described. Marriage practices, family organization, and patterns of authority and leadership are outlined.

The good game resources here permitted continuation of the traditional patterns of hunting, camp organization, and of the yearly cycle of economic and social activity. Very few Eskimos lived permanently in the settlement, and relief was rarely issued. Social control and decisions on economic and religious activities were exercised by the leaders of several individual camps who together constituted a "power elite" cooperating among themselves and with whites in matters affecting the entire community.

A drastic decline in Lake Harbour's population between 1956 and 1960 was brought about by large-scale emigration to Frobisher Bay, 75 miles away, by Eskimos in search of wage employment, better living conditions, greater security, and the social attrations of town life. This provoked much concern among the remaining Eskimos about the future of their community, including fears that the local trading post and government establishments would be closed. Factors tending to reduce migration included decreasing opportunities for employment and housing at Frobisher Bay, and the desire to avoid involvement in the social problems of the town.

Lake Harbour was one of the few places in the Arctic with abundance of food resources, and could support a far larger population. This makes the prospect of total evacuation of the area especially undesirable. The fate of the community rested not only with the local Euro-Canadian establishments but also with the native leaders, for if they decided to leave the others would leave also.

Recommendations include provision of incentives for Eskimos to return, including assurances from white agencies that they intend to remain. If the Hudson's Bay Company proposed to withdraw, consideration should be given to establishing a co-operative store. The local boat-building project could be expanded to employ more men and to build new types of boats. The promotion of tourism, arts, and crafts, and the possible establishment of a rehabilitation centre and nursing station are further suggestions.

HAWTHORN, H.B., A Survey of the Contemporary Indians of Canada, Part I, Ottawa: Indian Affairs Branch, Department of Indian Affairs and Northern Development, 1966, 409 p.

This report was undertaken with a view to understanding some of the difficulties the Indians face in overcoming problems in the economic, political and educational areas of their lives. It is an extensive report in which many scholars, researchers and specialized assistants have participated.

Part One of the Report presents an analysis and findings concerning conditions and programs that are primarily economic, political and administrative. Part Two, not yet published, is concerned primarily with education.

The general aim of the recommendations in the Report "...... is to find courses of action which will be profitable for the Indian and to improve his position to choose and decide among them." The research group has stated that assimilation should not be required of the Indian at this or any time.

Listed in the Report are ongoing research prospects that have been or are being undertaken in connection with the report or separately.

*HELM, June and Nancy O. Lurie, The Subsistence Economy of the Dogrib Indians of Lac La Martre in the Mackenzie District of the N.W.T., Ottawa: Northern Co-ordination and Research Centre, 1961, 117 p.

The economic and social organization of this branch of the Northern Athabascan Indians is described, using data gathered during field research in 1959. The kinship structure and patterns of social interaction are outlined, and ways of exploiting game and other resources are examined in detail.

The people of Lac La Martre were poised between the self sufficiency of a subsistence economy on the one hand, and the dependence upon a market economy on the other; abandonment of either would result in a severe decline in living standards. Many items of consumption formerly made from native materials - especially clothing, furnishings, shelters, tools, etc. - were now purchased. However, the people continued to reply heavily on country food, although they considered certain store foods, such as flour and tea, to be necessary staples.

The decline of the caribou had caused heavier reliance on fish, and forced the population to substitute manufactured goods for many native items formerly made of caribou. At the same time, the Indians had learned to prefer many of these manufactured items.

Wage employment and government welfare programs had raised living standards and led to consumer wants which could not be met by traditional subsistence activities. Increasing reliance on a market economy was one factor causing the population to concentrate in a single bush village which was still within their traditional hunting territory but relatively close to the trading post at Fort Rae. Furthermore, a day school at the village provided opportunities for casual employment, as well as for the education of children. The authors suggest that this concentration of population could lead in time to the depletion of local game resources and to problems of sanitation. However, of all northern Indian groups the people of Lac La Martre continued to be among the most self-reliant and the least affected by the attractions of civilization, as indicated by the fact that they had not yet abandoned their all-Indian bush village for life in the settlement.

The authors recommend that consideration be given to promoting handicrafts, tourism, and commerical fishing, and suggest the establishment of a community laundry.

HONIGMANN, John J. and Irma Honigmann, Eskimo Townsmen, Ottawa: Canadian Research Centre for Anthropology, 1965, 278 p.

For people interested in the human interaction, institutions and way of life in a growing town in the Northwest Territories, this description of culture and culture change in Frobisher Bay will be of value.

The original purpose of the study was to study the Eskimo "....patterns of organization, attitudes, personality, and child rearing in the full context of the town". This purpose was maintained but it also became necessary to study and understand Euro-Canadian institutions as well, "....for directly or indirectly Euro-Canadian actions and expectations shape many aspects of Eskimo life".

The book includes

1. an extended discussion of formal and informal education;
2. discussion of organizations and institutions which encourage culture change, i.e. the Rehabilitation Centre, the development of co-operatives, attempts at self-government;
3. an examination of social interaction among whites and Eskimos including reference to segregation patterns and
4. a discussion of the Eskimo personality in order "....to understand better their way of adjusting to the town."

In providing a careful examination of the ramifications and the strains of culture change, Eskimo Townsmen can bring much understanding to teachers and others who work with people whose culture is in a state of rapid transition.

* ______________________, Foodways in a Muskeg Community, Ottawa: Northern Co-ordination and Research Centre, 1962, 216 p.

This study, based on field research in 1947 and 1948, describes the way of life of the Attawapiskat Indians, a Cree speaking group living on the west coast of James Bay. It examines the extent to which their food habits are determined by social and environmental factors, looks at health and nutritional conditions, and makes recommendations for the improvement of these and related social conditions.

The history of the area is sketched, and the physical environment and demographic structure described. Family and community organization and mechanisms of social control are outlined. The annual economic, food-gathering, and dietary cycles, and the methods of food preparation and preservation, are described in detail.

The Attawapiskat people appeared to suffer from deep-seated anxiety associated with past experience of food shortages. In spite of improved living standards made possible by relief and family allowances, the people behaved as though they were chronically threatened with starvation. Indian attitudes of dependency were due at least partly to the fact that there had been periods of acute starvation within living memory. The people tended to regard public assistance as an obligation which administrators were duty-bound to provide.

The idea that relief makes the Indians lazy is rejected. The author considers that relief enabled the Indians to exploit resources, provided they were abundant. On the other hand, the Indians remained reluctant to hunt if the prospects of success were low.

High incidences of physical and mental illness, economic insufficiency, declining use of country food, lack of instruction in nutritional requirements, insufficient control over the environment, inadequate educational facilities, and discontent with government administration were among the principal problems identified in the community.

A systematic and comprehensive approach to community rehabilitation is suggested. Specific recommendations include better health education, development of a school curriculum adapted to the needs of the local population, and instruction and technical assistance aimed at increasing the efficiency of food production and preservation. Intensified gardening, exploitation of fishing grounds in James Bay, and introduction of canning and freezing techniques are suggested. A relief policy at the encouragement of greater self-sufficiency is recommended. In addition, it is claimed that government officials, traders, and missionaries should become better informed concerning the cultural standards and values of the Indian community.

__________________, guest ed., "Community Organization and Pattern Change Among North Canadian and Alaskan Indians and Eskimos", Anthropologica, N.S. 5:1, 1963 (special issues) 79 p.

This issue is comprised of papers which present comparative studies of several Indian and Eskimo communities as they exist today.

The contents are:
HONIGMANN, John J., "Community Organization and Patterns of Change Among North Canadian and Alaskan Indians and Eskimos" (introduction)
HELM, June and David Damas, "The Contact-Traditional All-Native Community of the Canadian North: The Upper Mackenzie "Bush", Athapaskans and the Igluligmiut."
OSWALT, Wendell, H. and James A. Van Stone, "Partially Acculturated Communities: Canadian Athabaskans and West Alaskan Eskimos".
BALIKCI, Asen and Ronald Cohen, "Community Patterning in Two Northern Trading Posts".
CHANCE, Norman and John Trudeau, "Social Organization, Acculturation and Integration Among the Eskimo and the Cree: A Comparative Study."
FRIED, Jacob, "White Dominant Settlements in the Canadian Northwest Territories."
HIGHES, Charles C., "Observations on Community Change in the North: An Attempt at Summary".

HUGHES, Charles Campbell, "Under Four Flags: Recent Culture Change Among the Eskimos", Current Anthropology, 6:1, February, 1965, pp. 3-69 (with comment)

The purpose of this paper is to show "....some of the socio-cultural as well as situational changes and continued trands in the Greenland, Canadian, Alaskan and Siberian Eskimo populations over the last two decades."

Although basic data sources were frequently incomparable and disparate, there are certain tendencies that exist across national lines.

Some of these are:

1. greater use of industrial technology,
2. more population concentration into permanent, year-round communities,
3. greater demand for wage work and use of money as opposed to a subsistence economy,
4. less socio-political autonomy,
5. fewer over aboriginal religious practices, and
6. development of schooling and health facilities.

Danish and Soviet government activities seem to cover wider areas of group life and to be based on a more established set of long -range goals than do the activities of the United States and Canada.

*JOHNSON, William D., An Exploratory Study of Ethnic Relations at Great Whale River, Ottawa: Northern Co-ordination and Research Centre, 1962, 21 p.

Based on research in 1960, this study pays particular attention to the social isolation of the Indian community from both the whites and Eskimos in the settlement of Great Whale River.

Although their homes were close to those of the Eskimos, the informal relations of the Indians were almost entirely confined to their own group, and were primarily along family lines. Kinship ties extended through the entire Indian community, and made it an extremely cohesive and closed unit. This cohesiveness was reinforced by community-wide adherence to the Anglican Church.

Between adult Indians and Eskimos there was social distance and reserve. In general, the Indians seemed inhibited by the presence of Eskimos. Indian children showed fear of Eskimo children, who were generally more confident, aggressive, and rough in their play. This seemed to be a factor explaining the relatively poor attendance of Indian children at the local school.

The Indians viewed local whites with resentment and distrust, believing that their own position was inferior to that of the Eskimos, and that Eskimos received preferential treatment from employers and officials. The whites expected the Indians to comply with values and standards of behaviour which differed from their own, and which they did not understand. In contrast, the Eskimos appeared more committed to the acceptance of Euro-Canadian values, and "more closely integrated" with the whites.

KERR, A.J., director, Mackenzie Delta Research Project, Project description, Ottawa: Northern Co-ordination and Research Centre, Department of Indian Affairs and Northern Development, mimeo.

This is a multi-disciplinary project which has been in progress since 1965. Its aim is to isolate and analyze the socio-economic conditions which hinder Indians and Eskimos from participating in Northern development. The project also hopes "to assess the extent to which they (native peoples) are making effective adjustment to changes brought about by government and commercial expansion in the North".

LEON, M.D., Robert L., "Maladaptive Interaction Between Bureau of Indian Affairs Staff and Indian Clients", American Journal of Orthopsychiatry, Vol. 35, July, 1965, pp. 723-728.

Most of the information for this paper was gathered while the author was acting as a psychiatric consultant to the Employment Assistance Program (an urban relocation program) of the U.S. Bureau of Indian Affairs.

A major point of the paper is that the paternalistic, reformist attitudes of the first white settlers towards the Indians have become institutionalized through the Bureau of Indian Affairs personnel. Indians have responded to this authoritarian attitude with a covert resistence that operates in the following way:

"When Indians are in the offices of the Bureau, they show a passive compliance with what is expected and tendency to sulk and be stubborn. Aggression is rarely expressed openly. The appearance given by the Indian is that he is not motivated to help himself but will do almost anything that is asked of him."

Often the Bureau personnel will find an Indian a job, find him an apartment and then show him how to ride the bus. After a few days of successfully getting to work, the Indian may get on the wrong bus, etc. and fail to show up for his job. He then loses the job.

These forms of behaviour on the part of the Indian are examples of resistance to the paternalism of the Agency personnel.

The author feels that clients can break out of this pattern but first "The Agency must consciously and deliberately reverse the authority pattern. The client must be asked what he wants to do and what he wants the agency staff to do to help him.....

"To work as equals requires an attitude change on the part of both parties. Each party must be convinced that the other has a potential for behaving in a different way.... Should staff attitudes not change, however, they will be communicated to clients, and even though the right words are spoken, there will be failure."

*LOTZ, J.R., The Dawson Area: A Regional Monograph, Ottawa: Yukon Research Project, Northern Co-ordination and Research Centre, 1965, 209 p.

Based on field research in 1963, this study examines economic and social conditions in the Yukon community of Dawson and its surrounding area. The history of early settlement is sketched, and the physical setting, community organizations, facilities, services, and housing are described. Population movements, employment patterns, exploitation of renewable resources, and activities in the mining, transportation, tourist, and service industries are examined....

Indians who might otherwise subsist on the land were attracted to the relative comfort and security of the settlement, where they had adopted a "poor white" type of subculture. Members of the younger generation were unwilling to return to the land, but untrained for other pursuits.

About fifty percent of the population did not depend on welfare payments, casual employment, and subsistence activities, but on small business and mining operations and on more regular employment. This group contained many long established residents who wanted to live at a comfortable level.

Dawson is described as a "welfare community", dependent for its existence on ever increasing expenditures by the federal and territorial governments for maintaining essential community services and providing welfare and other payments to individuals. However, Dawson did perform a useful function as a minor service, communications, and government centre for the northern Yukon. The author concludes:

> Can Dawson, with its decayed physical structures, inadequate services and large number of poor families, serve this function adequately and without heavy subsidy in the future? Or will a new town, smaller and more economical to operate, have to be established, either by consolidating the existing buildings of Dawson, or by founding a new settlement, as was done in the Mackenzie Delta? This is the question that will have to be answered in the next few years.

PHILIPS, R.A.J., Canada's North, Toronto: Macmillan of Canada, 1967, 306 p.

The author, former Chief of the Arctic Division and Director of Northern Administration in the Department of Northern Affairs and Natural Resources, has set out "....to discuss with the friendly stranger what the North is all about, what it looks like, how it all began, and what is there for today and tomorrow."

This is what the book does in a very readable writing style.

For those who are just curious about the North, for those who are about to embark on a career in the North, for teachers who want to extend the information given in text-books about the North, for those who want to see how the North is really Canada's, this is an ideal book.

SHIMPO, Mitsuru, and Robert Williamson, Socio-Cultural Disintegration Among the Fringe Saulteaux, Saskatoon: Centre for Community Studies, 1965, 291 p.

This study was made in an effort to understand some of the roots of the conflict between the non-Indian people of the community of Kamsack, Saskatchewan and the Indians from the near-by reserves.

Although originally both the Indian and the White communities were to be studied, the focus of the study became an analysis of the way in which the Saulteaux reserve Indians have adjusted historically and in present times to non-Indian influences, especially in the areas of religion, education and occupation.

It was theorized that the Indians, from the beginning of white contact, have wanted to maintain control over their traditional way of living which has as its harmonizing element a religious core. In order to do this, the Saulteaux Indians adopted, as did other minority groups, a "self-defense mechanism" with which they ".....learned to selectively adopt or reject the changes in their traditional way of life which might prove too disruptive or cause greater loss of control over the interests of the band." Some of the forms through which the "self-defense mechanism" was expressed were: "non-expressiveness," "protective indifference," "compromise", "cultural-institution replacement" and "aggressiveness". This self-defensive mechanism was partially successful but as inroads into the traditional culture became greater, the mechanism became more dysfunctional.

To provide understanding of Saulteaux social disintegration, the study describes the traditional culture, the effects of post-treaty government programmes, and a detailed discussion of the operation of the self-defense mechanism. There is also a chapter on school and religious activities in the modern era and a chapter which shows how the traditional social and cultural system has broken down so that the people are disoriented from both the past and the future.

The report concludes with a series of implications and recommendations which emphasize "....the importance of integration of all cultural, social, economic and administrative consideration."

This study will give people who work with minority groups insight into behaviour patterns that conflict with those in the dominant society. It should also bring home the point that one cannot impose a new way of life on people without trying to interpret the new patterns in terms of the value system which the people already possess.

*VALLEE, F.G., Sociological Research in the Arctic, Ottawa: Northern Co-ordination and Research Centre, 1962, 21 p.

This publication consists of two papers delivered at meetings of the Canadian Political Science Association in 1961 and 1962.

"A Comparative Study in the Organization of Work in the Arctic", outlines a particular social science approach for use in the study of production organizations, particularly cooperatives. The paper discusses certain key concepts for the investigation of organizations, of observable differences between organizations, and of social relations and work roles within them. The point is made that social research in the north need not be confined to ethnographic studies, and that conventional anthropological concepts and methods can be blended usefully with concepts and methods from other fields of social science.

"Differention Among the Eskimo in Some Canadian Arctic Settlements", is based on fieldwork at Baker Lake, with supplementary and comparative data from seven other Arctic communities. It discusses new forms of social differentiation and social grouping, and offers some hypotheses concerning the conditions under which new forms arise. In doing so, the report treats in condensed form some of the major findings discussed in the author's Kabloona and Eskimo in the Central Keewatin (see following abstract).

Traditionally, the main forms of social grouping were according to band, extended family, and household. With the increasingly activity of white agencies, many Eskimo assumed new work roles and adjusted to new social relationships, and differences emerged between settlement Eskimos (the Kablooniut) and Eskimos of the land (the Nunamiut). The settlement people were linked together by kinship and social bonds, and tended to intermarry more than they married land Eskimos. At the same time, new groups were forming within the settlements, and a socio-economic class system was emerging based on differences in income, occupational prestige, regional origins, and other factors. It is suggested that the emerging classes soon may cut across community boundaries, linking people in a pan-Eskimo grouping.

*________________, Kabloona and Eskimo in the Central Keewatin, Ottawa: Northern Co-ordination and Research Centre, 1962, 218 p.

Based on field research in 1959 and 1960, this study investigates recent social and economic changes in the Baker Lake region. The history of the area is sketched, the geographic and demographic settings are described, and the Eskimo kinship system, family organization, and marriage patterns examined. Particular attention is paid to the economic position and future prospects of the Eskimos, their relations with local whites (the Kabloona), the revolution in education, and changes in the social structure of the Eskimo population.....

Relations between Kabloona and Eskimos were marked by diffuse friendliness, informal segregation, considerable restraint, and absence of overt conflict. Some of the features of a caste system were evident in these relations, while others were absent. Increasing specialization of function among the several white agencies was accompanied by increasingly impersonal relations with the Eskimos. Paternalistic treatment tended to produce childish reactions on the part of the Eskimos, who were enxious to please the powerful Kabloona. The whites wanted the Eskimos to become hardworking, thrifty, mindful of the future and generally committed to middle class values. However, the Eskimo was not much concerned about the future. This attitude made it unlikely that he would identify with or conform to the ideal image which had been constructed for him, and was a source of despair to many whites.

Two main categories are distinguished in the Eskimo population: the Nunamiut, who choses to remain on the land and to retain traditional living patterns, and the Kabloonamiut, who wishes to live in the settlement, avoided dependence on land resources, and chose to adopt certain customs of the whites. There was no sharp division between these categories;

the Kabloonamiut were carrying the Euro-Canadian culture to the Nunamiut, in the sense that they were becoming stylistic and behavioural models, as well as mediators between the Kabloona and the Nunamiut.......

The Eskimo attitude of dependence was unlikely to change until stable employment became available for many more people, and until there was more rational and profitable exploitation of land resources. Meanwhile, wage employment offered some opportunity to learn how to exercise authority and make autonamous decisions. No single agency dominated Baker Lake, the community was relatively cohesive, and the social setting was "comparatively propitious" for the Eskimos to become involved in managing their own affairs. Formation of a community association was a step in this direction and the Eskimos were well motivated to participate.

The author sees a trend toward the emergence of an Eskimo social system transcending local communities and linking widely separated people in a consciousness of kind. Government-sponsored radio programs and publications in the Eskimo language, partly controlled by the Eskimos, were contributing to this trend. The assimilation of the Eskimos in Canadian society was less likely than their integration as an ethnic group into that society.

This book has been re-published by the Canadian Research Centre for Anthropology, St. Paul's University, Ottawa.

VAN STEENSEL, Maja, ed., People of Light and Dark, Ottawa: Department of Indian Affairs and Northern Development, 1966, 156 p.

The essays in this book, written by men who have had much experience living with, working with and studying the peoples of the north, were originally prepared as radio talks and broadcast over the Northern Service of the Canadian Broadcasting Corporation under the title "The Changing North".

The range of topics include early history of the north, local schooling versus hostels, mental health, conflicts in views of the law, geography, etc.

In short, it is an excellent overview of many aspects of the history of the north and of life in the north today.

In addition, there is included a valuable bibliography.

*VAN STONE, J.W. and W. Oswalt, The Caribou Eskimos of Eskimo Point, Ottawa: Northern Co-ordination and Research Centre, 1959, 33 p.

This study examines social conditions among the people of Eskimo Point, on the west coast of Hudson Bay, using data gathered in 1959. The history of the settlement is sketched, and aspects of the social structure and material culture are outlined.

The Caribou people were the most primitive of all Eskimos, but they were undergoing rapid change. The Eskimo Point community lacked cohesion and unity, an important division being along religious lines. Native leadership, traditionally based on hunting skill, had given way to the leadership of traders and the police. Representatives of the older established Euro-Canadian agencies were continuing their paternalistic treatment of the Eskimos, whom they regarded as childlike.

However, the Department of Northern Affairs and National Resources was attempting to involve the Eskimos in the management of their own affairs. It was endeavouring also to stabilize the economy, to introduce new welfare measures, to provide facilities, and to assist the Eskimos generally in adjusting to new social conditions, while preserving their culture.

The aim of involving Eskimos in the larger Canadian society is viewed as possibly but not necessarily incompatible with the aim of retraining Eskimo society and culture. In order to achieve the latter objective, Eskimo leadership and greater community integration and solidarity should be encouraged. This might be done at Eskimo Point by establishing a village council having some measure of local power.

Other recommendations include provision of a community meeting place, establishment of a co-operative store, and introduction of programs to promote adult education and the efficient harvesting of marine resources. It is also suggested that serious consideration be given to relocating selected Eskimos in the more urban areas of Canada.

Postscript

According to Professor Robert G. Williamson of the University of Saskatchewan and member of the Northwest Territories Council representing the Keewatin District, the following changes have occured in Eskimo Point since 1959:

1. the population has increased from 165 Eskimos to 500, many families moving in permanently from outlying settlements.
2. the three-room school, with four teachers instead of one, teaches a watered-down Manitoba curriculum with virtually no use of materials reflecting the culture of the Eskimos. Prof. Williamson has stated that Eskimo culture content material is available for optional use and should be used more extensively by the teachers.
3. In 1966-67 an adult education program was started to develop a local housing authority eventually to be run by the Eskimos. This is the first time an attempt had been made to give some measure of local autonomy.
4. In the past two years the newly formed Eskimo Point Community Association, an integrated group, has been addressing itself to community problems. It has been very effective in developing a receation program, and has made representation to the government concerning the problem of mail services, water and sewage, and community planning.

Suzanne R. Selby

__________________, The Changing Culture of the Snowdrift Chipewyan, Ottawa: National Museum of Canada, 1965, 133 p. (Bulletin No. 209, Anthropological Series No. 74)

From his studies of the Snowdrift Chipewyan in the area of the Mackenzie River - Great Slave Lake, N.W.T. during 1960-61, the author has concluded that this relatively isolated Indian community can be characterized as deculturated more so than acculturated. By deculturated the author means that the Snowdrift Chipewyan have lost many of their traditional cultural practices with only a minimal replacement of meaningful new cultural traits. Thus a "poor White" subculture ensues.

For example "....aboriginal hunting patterns have been either replaced or completely altered....." and a shift to a trapping economy has ensued. This shift however has not brought a satisfactory food substitute or adequate wages.

Although there is some reference to traditional practices, the monograph for the most part is concerned with the way of life of the Snowdrift Chipewyans in the present day. Some of the chapter headings are: Making a Living, Techniques of Subsistence, the Life Cycle of the Individual, Social Structure and Community Life, The Individual and the Culture, Religious Institutions and Concepts.

This study was also published by Ottawa: Northern Co-ordination and Research Centre, 1963.

*WILLMOTT, W.E., The Eskimo Community at Port Harrison, P.Q., Ottawa: Northern Co-ordination and Research Centre, 1961, 197 p.

Based on field research in the summer of 1958, social change among Eskimos living in the area of Port Harrison is examined. The geographic and historical settings, population features, and economic activities are described. Kinship structure and family and community organization are outlined.

Two categories within the population are identified and compared: Eskimos who lived in camps by hunting and trapping, and Eskimos who had moved recently to the settlement and subsisted on wage labour for white employers. Traditional forms of cooperation and sharing persisted in the camps, whereas wage employment involved acceptance of Euro-Canadian patterns of private property, and the concept of money as a means for accumulating and storing wealth. These changes are having profound effects on Eskimo social organization, resulting in a shift toward patterns common in the larger Canadian society........

Canadian society was characterized by a multiplicity of voluntary associations, and trends in this direction were evident in the formation of such organizations as a co-operative and a women's church group.......

There was no recognized Eskimo leadership in the settlement; new criteria for leadership probably would develop in the new circumstances......

Being highly adaptable, the Eskimo was well-equipped for change, but his tendency to fatalistic acquiescence had led to white domination. A major task of the administration would be to break this pattern, and to help the Eskimo reassert control over his own affairs......

If Eskimos provided the labour and whites provided the superivision, industrialization of the north could perpetuate the Eskimos' inferior economic position and strengthen the case lines. On the other hand, by creating Eskimo-owned enterprises the cooperative movement could reduce economic dependence and help to prevent caste separation.

Recommendations for further research include study of the emergence of new values, of the role of fatalistic attitudes in social change, and of the acculturative effects of cooperatives.

*YATSUSHIRO, Tashio, Frobisher Bay 1958, Ottawa: Northern Co-ordination and Research Centre, 1963.

Based on field work during the summers of 1958 and 1959, this report discusses the material culture of the Frobisher Bay Eskimos at that time. The author reports the results of an extensive detailed survey of the various material possessions of the Eskimos, recording and discussing the ownership of housing, furniture, clothing, food, luxury articles, musical instruments, tobacco and smoking equipment, hunting tools and implements, and western items of transportation. He observers that the Eskimos also came in contact with many other items of western technology which they did not own or control.

The author considers that the willingness of the Eskimos to adopt western technology does not necessarily mean they will be assimilated rapidly into Canadian culture. He notes that "the material sector of the culture of any people generally yields to change more readily than the non-material aspect involving beliefs, values, and institutions." However, it is suggested that in time, continued exposure to western technology may influence the non-material aspect of Eskimo culture in important ways.

ECONOMIC AND COMMUNITY DEVELOPMENT

Introduction

In most northern communities the traditional economic activities - hunting, trapping and fishing - can no longer provide adequate food, clothing or income for the inhabitants of the region.

Cooperatives and community development programs in several areas have been initiated to help alleviate some of the proverty and social disintegration brought on by a disappearing economic base.

This section includes books on cooperatives and community development in addition to several economic area studies.

Since all of the material in this section is concerned with regions in Canada, much of it can serve as a resource for teachers who are planning study units on cooperatives, community or economic life.

ARBESS, Saul E., Social Change and the Eskimo Co-operative at George River, Quebec, Ottawa: Northern Co-ordination and Research Centre, 1966, 79 p.

This monograph attempts to account for the ease with which the Eskimos of George River, Quebec adapted to rapid social change in the years following the formation of a Cooperative in 1959 and the establishment of a permanent community in 1962.

The study includes a summary of the social and economic organization preceding 1959, a description of the founding of the cooperative-based community and a discussion of the ensuing social organization and social and leadership change.

Of five factors, mentioned in this study that had previously been considered in other writings, that favored the emergence of Eskimo social organizations in situations of rapid social change, the following two were found valid for the Eskimo of George River:

1. "Where Eskimos have command over resources and

facilities which are regarded as valuable or scare or both."
(VALLEE, F.G., Kabloona and Eskimo in the Central Keewatin, NCRC: 62-2)

2. "Where external catalytic agents exist to stimulate organizational response to changes which are task-specific and desired by the native people."
(BALIKCI, Asen, "Two Attempts at Community Organization Among the Eastern Hudson Bay Eskimos", Anthropologica, N.S. 1:122-139)

The following three factors tending to favor the successful development of Eskimo social organizations were contributed by the Arbess study and found valid:

1. "Where the organizational elements required to respond to new conditions already exist in the traditional social system so that an internal reworking of that system permits a viable response;
2. "Where, on the individual level, favorable personal and ideological attributes exist both among the intrusive and native leadership;
3. "Where the pace of change is controlled by the native population which is motivated to change."

BOURNE, L.S., Yellowknife, N.W.T.: A Study of Its Urban and Regional Economy, Ottawa: Northern Co-ordination and Research Centre, 1963, 160 p.

This study investigates the economy and economic future of Yellowknife and the surrounding area before it became the capital of the N.W.T. The history of mining in the area and the limitations of the physical environment are described briefly. Examined in detail are the gold mining industry, the diversified local economy and the importance of the town as a regional centre.

This study emphasizes the stability and permanency of Yellowknife and its importance as a service centre in northern Canada.

Since Yellowknife has become the capital of the Northwest Territories, much of the commentary in this study about its future as a permanent community is no longer crucial. However, the mongraph provides perspective for a later study of the history of the development of Yellowknife.

BUCKLEY, Helen, J.E.M. Kew, and John B. Hawley, The Indians and Metis of Northern Saskatchewan, Saskatoon: Centre for Community Studies, 1963, 114 p.

Part I of the report - The Survey - includes a brief history of the north; a discussion of trends in population growth, the economy and social aspects of the north today; a review of the achievements and limitations of provincial policy in the north since 1944; an outline of the prospects for economic development and the author's plan for development of the north, expanded further in Part II.

Although many of the findings in Part I deal with economic problems, some findings in the social sphere will be of particular interest to teachers, especially those concerning the affects of class structure and cultural differences on motivation for education.

The first three chapters in Part II consist of specific program recommendations and discussion. Chapter 6, "Developing New Skills and Resources", deal with industries in the area other than trapping and fishing which is discussed in Chapter 7, "New Help for Old Industries." Recommendations in the areas of education and local government are dealt with in Chapter 8, "Developing the Potential of People."

Some of the recommendations in this chapter are as follows --

1. that the system of administering the northern education program be revised to allow for a maximum of coordination of education with policy and program for northern development in general.
2. that for northern schools the basic provincial public-school curriculum be modified in content, teaching techniques, and grading systems, to meet the needs of northern children. Such modifications must not obscure the basic similarity between northern and southern school programs, nor omit content essential to further academic or vocational education.
3. that the Department of Education continue to raise the qualifications of northern teachers by supporting special training courses, and by providing higher salaries increments for qualified personnel.

Additional recommendations were presented concerning the provision of adequate counselling and guidance for northern young people; improved vocational training and adult education; and the establishment for locally-controlled community councils.

IGLAUER, Edith, The New People, The Eskimo's journey into our time, Garden City, New York: Doubleday and Company, Inc., 1966, 205 p.

The author of this book, an American journalist, bases her story of the New People on four trips to the Canadian Arctic during which she attended meetings of cooperatives in George River and Frobisher Bay and witnessed the beginning of a new industry: the canning of whale, seal and walrus meat for use by Eskimos during periods of food scarcity.

In addition to lively, detailed descriptions of life in George River and Frobisher Bay, the book includes comments on the contrasting conditions of life in the communities of Port Burwell, Fort Chimo on Ungava Bay; Baker Lake, Chesterfield Inlet, Rankin Inlet, Whale Cove, Eskimo Point of the Keewatin District.

Descriptions of the personalities, aspirations and contributions to life in the Arctic of the people whom the author has met on her trips are also a valuable part of the story of the economic development of the Arctic.

One understanding that the readers of this book should find valuable is that although the cooperatives in the Arctic were started and supported by white men, the Eskimos are now assuming more responsibility,making important decisions and criticizing the ideas of the white men if they feel criticism is due.

*JENNESS, R.A., Great Slave Lake Fishing Industry, Ottawa: Northern Co-ordination and Research Centre, 1963, 41 p.

This economic study describes the establishment of the fishing industry on Great Slave Lake, and the seasonal patterns of activity and employment associated with it.

The author discusses the major difficulties of the industry with particular attention to marketing problems, and relates these to the Saskatchewan government's experience in the marketing of fish. Certain recommendations for government action to aid the industry, as offered by other observers, are critically examined. These earlier recommendations included the introduction of price supports and royalties, encouragement of local fishing co-operatives, enforcement of strict residency regulations for fishermen, provision of food processing facilities, and government assistance to establish a cold storage and freezing plant at Hay River. The author considers the difficulties involved in implementing each of these proposals, and offers a number of other suggestions, including the provision of more training and technical assistance to fishermen.

It is suggested that closer co-operation between the Territorial and adjacent provincial Governments could lead to improved production techniques, and to establishment of a collective marketing service for fishermen in the Prairie Provinces and the Northwest Territories.

LLOYD, Anthony John, Community Development in Canada, Ottawa: Canadian Research Centre for Anthropology, 1967, 98 p.

This is a survey of community development programs and projects that have been carried out to aid Indian, Eskimo and Negro communities in Canada. An added contribution of the book are the lists of addresses of agencies contacted in the research for the book.

The conclusion of the author is that the "commitment to community development in Canada has been too limited. The programs presently operating have been found to be too few in number, irregular in quality and uneven in distribution, and they have not been found to serve all deprived people throughout the nation."

LOTZ, Jim, The University of Socio-Economic Development, Project description, Ottawa: Canadian Research Center for Anthropology, February, 1968, 2 p. mimeo.

This project was begun in 1966 when Professor Lotz joined the staff of St. Paul University with special responsibility for community development. "The aim of this project is to see how the university, as a structure, can assist in the processes of socio-economic development, in such a way that it complements, rather than competes with existing organizations."

One feature of the project has been discussion and correspondence on the concept of a university in the Canadian north.

The following are some publications by the author that have grown out of the project:

_____________, "The North as a Laboratory", *People of Light and Dark*, Ottawa: Queen's Printer, 1967.
_____________, "University of Alaska", *Geographical Magazine*, March, 1968.
_____________, "Closing the Gap: The Native as Educator", *Alaska Review*, (in press)
_____________, "University's Share in Alaska's Future" *New York Times Educational Supplement*, January 19, 1968.
_____________, with P. Gelineau and J. Cruikshank, *Social Science Research in the Canadian North*, Ottawa; Canadian Research Centre for Anthropology, Document 2 (in press)
_____________, "The Lower Town Project", *The Lower Town Project* - *Etude de la Basse Ville*, ed. Pierre Gelineau, Ottawa: Canadian Research Centre for Anthropology, Document 3 (in press)

_______________, ed., "Community Development in Canada", *Anthropologica*, N.S. 9:2, 1967 (special issue), 94 p.

"The papers in this volume of *Anthropologica* deal with a wide range of research and experience that has a bearing on community development. They all attempt to present new perspectives on the processes of socio-economic development. If they do nothing more than reveal the complexity of society and of the process of community development, and help to prevent an oversimplistic view of what these processes involve, they will have served a valid purpose."

The contents of the issue are:
_______________, "Introduction-Is Community Development Necessary?"
LAGASSE, Jean, "A Review of Community Development Experience In the World, 1945-1967".

FELDHAMMER, Louis, "Social Anthropology-Mechanized or Humanized?"
CONNOR, Desmond, "A Typology of Residents for Community Development."
SHULMAN, Norman, "Material Aid and Neighboring Patterns: The Lower Town Study."
BEAUCAGE, Jaques, "La Participation."
ARBESS, Saul, "Economic Realities and Political Development The George River Case."
MELANCON, Claude, "Inventaire et Perspectives de l'Action Sociale Etudiante du Quebec."

______________, ed., A Settlement Handbook for Northern Administrators, Ottawa: Industrial Division, Department of Northern Affairs and National Resources, 1962, 43 p.

The purpose of this booklet is to present the main principles of community planning and community development as they pertain to the North. Included are articles on the Development of Northern Communities, Northern Health and Housing, Municipal Organization in the Northwest Territories, What is Community Development, Community Development and Adult Education, the Characteristics of Northern Communities.

Although the book is aimed at administrators, it would be useful for teachers.

1. as resource material for teaching units on the community;
2. as a means of acquainting teachers with the special characteristics of northern communities.

*SMITH, G.W., Territorial Sovereignty in the Canadian North: A Historical Outline of the Problem, Ottawa: Northern Co-ordination and Research Centre, 1963, 13 p.

Outlines developments in the establishment of territorial sovereignty in Canada's north from Confederation to the period between the two World Wars.

SPRUDZS, Alexander, Cooperatives, Notes for a Basic Information Course, Ottawa: Canadian Research Centre for Anthropology, 1966, 60 p.

This course outline was prepared for use at the Cooperative Information Course for Eskimos in Churchill, Manitoba, 1966. In addition to presenting basic facts concerning the organization and financing of cooperatives, the book presents a view of the cooperative as it affects man individually and socially.

Although most teachers will not necessarily be involved in the formation of cooperatives, this book provides excellent material for use in the upper grades in the study of the history of cooperatives, skills needed in running cooperatives, the meaning of cooperatives to the economic and social life of a community.

*TANNER, Adrian, Trappers, Hunters and Fishermen, Ottawa: Yukon Research Project, Northern Co-ordination and Research Centre, 1966, 79 p.

This report examines economic and social aspects of the hunting, trapping, and fishing industries of the Yukon Territory, on the basis of field research in 1964. The geographical and historical settings are sketched, and patterns of wildlife exploitation described.

Trapping was no longer a very important industry. However, many people continued to depend in part on trapping. Most trappers were not satisfied with their income, and would take almost any kind of regular employment if it were available.....

There was a lack of capital, and of institutions to provide savings and credit facilities for trappers, particularly Indians.

Hunters were generally of two types: trophy hunters who were primarily from outside the Territory, and local subsistence hunters. Non-resident hunters were required by law to use local licenced outfitters and guides. Big game outfitting was a potentially profitable business, despite a limited market. It provided employment for Indian guides and game meat for their families, and was a source of revenue for the Territorial Government. Although trophy hunting was expensive,for the number of hunters was increasing......

Subsistence hunting was very important to trappers, to Indians generally, and to other Yukon residents with low incomes. There was a lack of understanding between authorities and subsistence game users, particularly Indians, over the questions of subsistence needs, conversation practices, and native rights to game.

Fishermen in the Yukon fell in three categories: subsistence, commercial, and sport fishermen. Indians did most of the subsistence fishing, but relatively little commercial fishing. Yukon lakes were small, production quotas were low, and commercial fishing was conducted by individuals rather than by companies or partnerships. Some of the fish were exported, but production was mainly for the local market.

The author offers a number of recommendations, including provision of marketing and credit services to trappers, opening of new areas to trophy hunters, amendment of game regulations to assist subsistence hunters, and encouragement of sport fishing facilities at smaller lakes not used by commercial fishermen. Research is recommended to determine the extent of the Yukon's fur, game, and fish resources.

*USHER, Peter J., Economic Basis and Resource Use of the Coppermine - Holman Region, N.W.T., Ottawa: Northern Co-ordination and Research Centre, 1965, 290 p.

Using data gathered in 1963, this study investigates the Eskimo economy of the Coppermine - Holman region in the Western Arctic. The history of economic change is outlined, from the period of early European contact. The geography, settlements, natural resources, and population of the area are described.

Income from all sources (hunting, trapping, fishing, D.E.W. Line employment, government assistance, etc.,) is analysed and compared with the economic potential of the region and with the needs of the people. The study attempts to isolate and analyse the important problems and trends in the economic life of the area, and to outline some possible solutions.......

VALLEE, Frank G., Povungnetuk and Its Cooperative. A Case Study in Community Change, Ottawa: Northern Co-ordination and Research Centre, 1967, 57 p.

The field work for this study was completed in the Fall of 1963. The first part of the report traces the development of five units of community organization, each either non-existent or just beginning in 1958, in the settlement of Povungnetuk.

Major emphasis in the report is placed on documenting the impact on the settlement of the Cooperative Society and the Credit Union.

The Cooperative has become the major decision making structure in the settlement. In addition it links people of Povungnetuk with both cooperative and non-cooperative associations in other areas.

*VANSTONE, J.M., The Economy and Population Shifts of the Eskimos of Southampton Island, Ottawa: Northern Co-ordination and Research Centre, 1959.

Based on research in 1959, this report briefly sketches the history of European contact with Southampton Island, and describes the geographical distribution of its Eskimo inhabitants, many of whom came from adjacent areas earlier in this century.

The Hudson's Bay Company established its post at Coral Harbour in 1924. An airfield was constructed a few miles from the settlement during the Second World War, and continued to operate. Later, the Department of Northern Affairs and National Resources established a school and other facilities at Coral Harbour. The Eskimos has tended increasingly to group themselves in the vicinity of the settlement and airfield, in order to be close to sources of possible wage employment. most of it temporary and seasonal.

This concentration of the population apparently had resulted in the incomplete exploitation of the comparatively rich game resources of the Island, which would support a much larger number of people. The shift to a partial wage economy was resulting in a gradual disintegration of the aboriginal economy, but the new wage base did not appear sufficiently stable to meet the needs of the people.

APPENDIX

Additional Sources of Information on Indian and Eskimo Education, Anthropology and the North.

A. *Bibliographies*

CARNEY, R.J. and W.O. Ferguson, *A Selected and Annotated Bibliography on the Sociology of Eskimo Education*, Edmonton: University of Alberta, Boreal Institute, Occasional Publication No. 2, 1965, 59 p.

CRUIKSHANK, Julie, *Social Science Research in the North*, Ottawa: Canadian Research Centre for Anthropology.

LOTZ, J.R., *Yukon Bibliography*, Ottawa: Yukon Research Project, Northern Co-ordination and Research Centre, 1964, 155 p.

MCDIARMID, G.L. and Larry J. Orton, *Culture Contact, with Special Reference to the Indians of North America*, Ontario Institute for Studies in Education, undated, 214 p., multilith.

Northern Co-ordination and Research Centre, *Social Science Research Abstracts, 1959-1965*, Ottawa: Department of Northern Affairs and National Resources, 1966, 64 p.

PALTIEL, Freda L., *Poverty: An Annotated Bibliography and References*, Ottawa: The Canadian Welfare Council, 1966, 136 p.

SPENCER, Lorraine and Susan Holland, *Northern Ontario, A Bibliography*, Toronto: University of Toronto Press, 1968.

TREMAINE, Marie, ed., *Arctic Bibliography*, Vols. I-XIII, prepared by Arctic Institute of North America, Montreal: McGill University Press.

WOODWARD, Agnes, *Poverty/Pauvrete*, Supplement I, Ottawa: The Canadian Welfare Council, March/mars, 1967, 245 p.

__________________, _Poverty/Pauvrete_, Supplement II, Ottawa: The Canadian Welfare Council, October/Octobre, 1967, 123 p.

B. Journals

AMERICAN ANTHROPOLOGIST, journal of the American Anthropological Association, Washington, D.C., 20005, bi-monthly.

ANTHROPOLOGICA, journal of the Canadian Research Centre for Anthropology, St. Paul University, Ottawa, semi-annually.

ARCTIC, journal of the Arctic Institute of North America, Montreal 25, Quebec, quarterly.

ARCTIC ANTHROPOLOGY, Journals Department, University of Wisconsin Press, Madison, Wisconsin, 53701, irregularly.

THE BEAVER, published by Hudson's Bay House, Winnipeg 1, Manitoba, quarterly.

CANADIAN REVIEW OF SOCIOLOGY AND ANTHROPOLOGY, journal of the Canadian Association of Sociology and Anthropology, University of Calgary, Alberta, quarterly.

CURRENT ANTHROPOLOGY, A World Journal of the Sciences of Man, 1126 East 59th Street, Chicago, Illinois, 60637, five times a year.

HUMAN ORGANIZATION, published by the Society for Applied Anthropology, University of Kentucky, Lexington, 40506, quarterly.

JOURNAL OF AMERICAN INDIAN EDUCATION, published by Indian Education Center, College of Education, Arizona State University at Tempe, tri-annually.

THE MUSK-OX, published by the Institute for Northern Studies, University of Saskatchewan, Saskatoon, irregularly.

NORTH, published by the Northern Administration Branch, Department of Indian Affairs and Northern Development, Ottawa, bi-monthly.

NORTHIAN, journal of the Society for Indian and Northern Education, College of Education, University of Saskatchewan, Saskatoon, quarterly.

PHYLON, the Atlanta University Review of Race and Culture, Atlanta University, Georgia, 30314, quarterly.

SOCIAL PROBLEMS, journal of the Society for the Study of Social Problems, P.O. Box 190, Kalamazoo, Michigan, 49005, quarterly.

C. Research Centres, University Committees and Departments

Alaska Rural School Project,
University of Alaska College,
ALASKA 99701

Arctic Institute of North America,
3458 Redpath Street,
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Society for Indian and Northern Education,
College of Education,
University of Saskatchewan,
SASKATOON, Saskatchewan

Institute for Northern Studies

University of Saskatchewan

1969-1970

SCHOLARSHIPS

The Institute for Northern Studies offers annually several scholarships for graduate students of demonstrated ability interested in research problems pertaining to northern Canada, particularly to northern Saskatchewan, the Northwest Territories, and the Yukon. The work may be in any field of scholarly investigation and will be carried out under the supervision of a department at the University of Saskatchewan.

Musk-Ox scholarships are awarded to applicants with outstanding records. Payments are in accord with the scale set by the National Research Council, Canada. The value of a Musk-Ox scholarship is $3,600 for 12 months.

Institute scholarships of $2,700, and $3,000 for 12 months are also available.

The Institute for Northern Studies will allocate about 20 per cent of the scholarship for support of the holder's research program. This research support may be obtained upon application by his supervisor.

Further information and application forms may be obtained from the Secretary, Institute for Northern Studies, University of Saskatchewan, Saskatoon, Canada. The application forms and supporting documents must be submitted not later than January 15, 1969.